

# The Inquirer.

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

## SUNDAY, October 16.

## LONDON.

United Service at the Dutch Church, Austin Friars, E.C., 7, Rev. J. M. LLOYD THOMAS.  
Acton, Creffield-road, 11.15, Rev. A. O. HOLDEN, M.A.; 7, Mr. E. B. ATHAWES.  
Bermondsey, Fort-road. No Service.  
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.; 7, United Service at Dutch Church, Austin Friars, E.C.  
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. T. E. M. EDWARDS.  
Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, United Service at Dutch Church.  
Finchley (Church End), Fern Bank Hall, Gravel Hill. No Service.  
Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS. No Evening Service.  
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.  
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A. No Evening Service.  
Highgate-hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH. No Evening Service.  
Ilford, High-road, Mr. S. P. PENWARDEN; 7, Rev. W. H. DRUMMOND.  
Islington, Unity Church, Upper-street, 11, Rev. Dr. TUDOR JONES. No Evening Service.  
Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON. No Evening Service.  
Kilburn, Quex-road, 11, Rev. C. ROPER. No Evening Service.  
Lewisham, Unitarian Christian Church, High-street, 11, Rev. W. W. CHYNOWETH POPE. No Evening Service.  
Deptford, Church and Mission, Church-street, 6.30.  
Mansford-street Church and Mission, Bethnal Green. No Service.  
Peckham, Avondale-road, 11 and 3, Rev. LAWRENCE CLARE. No Evening Service.  
Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.  
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
Stratford Unitarian Church, 11, Mr. DOUGLAS HOOLE. No Evening Service.  
University Hall, Gordon-square, 11.15, Rev. J. PAGE HOPPS. No Evening Service.  
Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, United Service at Austin Friars Church.  
Wimbledon, Smaller Worples Hall, Worples-road. No Service.  
Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.  
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.  
AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. P. M. HIGGINSON, M.A.  
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.  
BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.  
BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.  
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.  
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
BOLETON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.  
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.  
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN, M.A., B.D.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
CAMBRIDGE, Assembly Hall, Downing-street, 11.30 a.m., Rev. E. W. LUMMIS, M.A.  
CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.  
CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. J. KINSMAN.  
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. TYSSUL DAVIS, B.A.  
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
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EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.  
GATESHEAD, Unity Church, 10.45 and 6.30, Mr. C. PEACH.  
GEE CROSS, 11, Induction Service, Rev. H. E. DOWSON; 6.30, Address, F. NEILSON, Esq., M.P.  
GORTON, Brookfield Church, 10.45 and 6.30.  
GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. A. J. CLARKE.  
HALSTEAD, Essex, 3.15, Men's Own, "The True Meaning of the Brotherhood Movement"; 6.30, "The Material and Spiritual Harvest," Harvest Festival, Mr. GEORGE WARD.  
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.  
LEEDS, Mill Hill, 10.45 and 6.30, Rev. MATTHEW R. SCOTT.  
LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.  
LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.  
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LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.  
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MORETONHAMPTSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.  
NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.  
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SEVENOAKS, Bessell's Green, The Old Meeting House, 11.  
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.  
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.  
SOUTHAMPTON, Church of the Saviour, London-road. Service 11 and 6.30.  
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE STALWORTHY.  
WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.  
WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

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The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

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Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFOORTH.

VICTORIA, BRITISH COLUMBIA.  
First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

## MARRIAGE.

GREENFIELD—MACDONALD.—On October 10, at the Moss Side Unitarian Church, Manchester, W. P. Greenfield, younger son of Chas. Greenfield, Esq., of Sunderland, to Edith, daughter of the late Rev. James and Mrs. Macdonald, of Manchester.

HIGGIN—BENTLEY.—On September 24, at St. Saviour's Church, Penticton, British Columbia, by the Rev. J. H. Clelland, Charles Noel, elder son of C. N. Higgin, of Manchester, Monton & Sommerland, B.C., to Dorothy Margaret, youngest daughter of Charles J. Bentley, of Summerland, B.C., and formerly of Richmond (Surrey) and Woking.

## DEATH.

DAVIDSON.—On October 11, at her residence, Marybrook, Knock, Jane, second daughter of the late James Davidson, of Turf Lodge, Belfast. Funeral private. No flowers.

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WILL FRIENDS PLEASE NOTE that the "Charles Peach Testimonial Fund" will close on Saturday next, October 22.—S. C. TEMPLAR, Hon. Treasurer, 33, North-avenue, Levenshulme, Manchester.

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# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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## NOTES OF THE WEEK.

As was anticipated in the best informed circles, the Revolution in Portugal has proved to be the expression of the popular will. There have been no signs of serious resistance, and the monarchy has simply passed away like a thief in the night. Seldom has a *coup d'état* been accompanied with so little bloodshed or violence, and the turbulent sections of the population been held more firmly in hand. Whatever the detractors of the new Government may say, and of course they exist, it is clear that it has behind it the intellectual and moral forces of the nation.

\* \* \*

THE danger of the Portuguese Republican leaders will be that they may be too doctrinaire in their methods, and in their devotion to reasonableness show too little genius for compromise. They have announced a strong anti-clerical programme, and this has led to an anti-clerical campaign in Lisbon, and other towns, accompanied by some regrettable violence towards members of religious orders, which the Government has done its best to check. There is apparently a strong popular desire to get rid of clerical domination in education and clerical influence in politics, to which must be added the economic argument that the country is unable to bear the burden of monastic establishments, which increase to an alarming degree the number of unproductive citizens.

THE strike on the French railways, which has paralysed trade and isolated Paris even more effectively than the recent floods, is undoubtedly one of the most serious that has ever taken place, and must startle the whole world into thoughtfulness. The discontent, which has been threatening for a long time, is attributed to various causes, such as the alarming increase in the cost of living without any corresponding rise in wages, and the unsympathetic attitude of officialism towards labour in the administration of many of the railway lines. On the other hand, M. Briand has suggested that the reasons for the strike are chiefly political and revolutionary. How far he is right the events of the next few days will probably reveal. But whether the discontent is chiefly political or economic it calls for something more intelligent than methods of suppression, though the first business of the State must be to suppress disorder and set the social machinery running as quickly as possible.

\* \* \*

THE Autumnal Assembly of the Congregational Union of England and Wales has been held at Hampstead this week. The Rev. C. Silvester Horne, M.P., delivered the chairman's address on Tuesday morning. It was devoted chiefly to the well-worn theme of Church and State. It is a subject upon which it is difficult to say anything fresh or illuminating. The Congregationalist theory of a "New Testament Model" of the church and the appeal to "primitive tradition" sound already a little antiquarian. There are more urgent problems to be discussed, and if the deeper spiritual sympathies are to coalesce into union, it will not be by the insistence upon an exclusive pattern, which created so many of the controversies of the past.

FROM the public point of view the evening meeting, at which Canon Hensley Henson spoke on the unity of Christian Churches, was the most interesting and significant. He declared himself no believer in essential episcopacy, and thought it merely fatuous to select any one form of organisation and put it forward as an indispensable basis for unity. He proposed the Bible, the two sacraments, and the two creeds as a sufficient basis for Christian belief. There would not be a great division, he said, of the organised churches of the English-speaking world on these points. If Canon Henson is confining his attention to official circles he may be right; but he is too acute an observer of contemporary life not to be aware that it is some of the statements in the creeds which weigh most heavily upon the Christian conscience at the present time. This fact alone makes them unsuitable for solemn re-enactment as symbols of Christian unanimity.

\* \* \*

MR. JOHN BURNS delivered a remarkable speech at the opening meeting of the Town Planning Conference at the Guildhall on Monday. Cities, he said, were not merely emporiums for goods, centres for commerce and trade, they were something more. They were places where utility, comfort, and beauty could be and ought to be combined. Too often they were noisy, squalid shelters. Environment in youth had an enormous influence on the personal and civic education of the future citizens. The people of the poorer towns suffered from poverty of spirit, as well as lack of means. Some of them had made up their minds that the towns and districts where the money was made ought to be as cheerful as the towns where the money was too often foolishly spent. They could not



avoid disease unless they let the sun and air into their houses and streets.

\* \* \*

IN England, he continued, we have made great strides in connection with the town-planning movement—greater strides, considering our ancient difficulties, than any other country in the world. And we ought to, because domestic architecture has been our pride. The upper and middle classes are being provided for, and now the artisan is clamouring for a home at a rent and of a character and a beauty which has not hitherto been within his reach. But those who are lower than even the artisan—the great mass of mankind, the hewers of wood and the drawers of water—have to be thought of. Those responsible must see that the labourer is provided with infinitely better housing and street accommodation than he now secures. The great town-planning movement must not end with a few cities getting most of the money and the best of the improvements. For reasons industrial, social, commercial, and Imperial, town-planning must go hand in hand with better housing, wide roads, higher wages, and increased sobriety.

\* \* \*

AT the annual conference of the National Union of Women Workers of Great Britain and Ireland, held at Lincoln this week, Dr. Gow, the headmaster of Westminster School, read a striking paper on "The effect upon the nation of forty years of universal elementary education." In creating compulsory education of a low type he thought we had lost some of the ideals of higher education. Many millions had thereby received a great stimulus to their curiosity and imagination, but those faculties in many were still quite rudimentary and childish. The appalling mass of newspapers and magazines invented for their consumption showed what their tastes and powers were. They could imagine a football match, or a fight, or a murder, and these things were described for them at great length, but important news was reduced to the barest outlines, a great speech was presented in snippets, and matters of high policy were discussed in a few flippant sentences. This habit of making much of frivolous things, and little of serious things, seemed to him to be gaining ground rapidly with the classes which received higher education and ought to be capable of prolonged effort.

\* \* \*

WE believe that in the words we have quoted Dr. Gow has pointed out one of the grave moral dangers of our time, and it is one which has a direct bearing upon the strength and progress of religion. The religious view of life depends largely upon the

faculty of seeing things in their right proportion, and the habits of mental frivolity which he describes are probably far more responsible for any decadence of interest in worship, and the spiritual effort it requires, than the intellectual difficulties which are usually so prominent in discussions of the question.

\* \* \*

IT is remarkable how quickly the ideal of teaching theology in a truly scientific spirit has captured the public, and even the ecclesiastical mind. The open faculty of theology at the University of Manchester has few critics, and apparently no detractors. It has justified itself alike by the excellence of its teaching and the harmony of its counsels. Last Monday the Archbishop of York, in the course of an address on modern universities, added his benediction. He regarded it, he said, as a great contribution to the ideal of a university, and commended the wisdom and courage which had made it possible. He also emphasised the gains to be derived from the meeting of students belonging to different churches in the class-rooms of the University.

\* \* \*

THE University of Berlin has been celebrating the centenary of its foundation this week, and has received the respectful salutations of other Universities all over the world. Its foundation was coincident with the days of disaster which immediately preceded the rapid political development of Prussia. Fichte, its first rector, Schleiermacher, and Wilhelm Von Humboldt were among its founders. The noble statue of Mommsen, which has been added recently to its treasures, is a fitting symbol of the contribution it has made to the intellectual riches of mankind. With the note of national pride in the celebrations of this week there has mingled the sense of international gratitude. At the present time the University of Berlin has between 7,000 and 8,000 students and 500 teachers.

\* \* \*

THE United Service organised by the London District Unitarian Society will be held at the Dutch Church, Austin Friars, on Sunday evening. No more fitting preacher for the occasion could have been found than the Rev. J. M. Lloyd Thomas, whose preaching combines in a remarkable degree the wide sympathies and the deep mystical note so characteristic of the most vital religion of our time. On the same evening the Rev. R. J. Campbell will give his presidential address to the members of the Liberal Christian League from the pulpit of the City Temple. This will inaugurate the meetings of the League, which are to be held on the following days at the King's Weigh House.

## LIFE, RELIGION & AFFAIRS.

### THE DUTCH CHURCH IN LONDON.

IT is nearly twenty years since we visited first the Dutch Church in Austin Friars, but the unique interest of the place can never grow less or pass into utter forgetfulness. And that interest will now be further increased by the United Service of London Churches which is to be held within its walls to-morrow through the friendly and happy idea of its present pastor.

But others, no less than Londoners, may well turn their thoughts, if not their steps, to this half-hidden memorial of the past, and acquaint themselves from a distance with its locality and its history.

As you walk down busy Old Broadstreet, City, you reach on the left an archway over which are inscribed in smoke-begrimed letters the two words, "Austin Friars." Passing through into the quietness of a court or passage, you see a further and smaller arch spanning a yet narrower passage, and framing in the distance the porch of an ancient church. Entering the building, now solemn and dim within, you find a lofty and spacious edifice with large decorated windows, with tablets on the walls, and tombstones on the floors, and with a central space screened off from the rest for the use of a small body of worshippers. On the notice board outside you read "Nederlandsche Herformde Kerk"; but that notice only discloses imperfectly the third chapter of its history. Three centuries and a half earlier it was known as "The Strangers' Church in London"; three centuries further back still it was the lofty chapel of the Augustinian Monastery founded in 1253.

The Austin Friars were well known in Old London during the thirteenth century, and their "House" included the usual chapel, school, library, dormitory, and refectory; but when Henry VIII. dissolved the Monasteries in 1536, he gave the house and grounds of Austin Friars to a favourite marquis, and let the chapel lapse into disuse. Further purpose, however, was in store for this place of prayer.

Earlier even than the founding of Austin Friars there had come to London certain Flemish weavers, some to escape civil wars, others to earn higher wages. Being well received and protected, their numbers increased, and successive English kings not only encouraged their visits for the sake of their industries, but granted them special privileges as "Strangers." During the Reformation struggles, they were joined by Protestant refugees from the Netherlands, whose desire was not business but freedom of worship in accordance with conscience. As their numbers increased they appealed to Edward VI. for some public place in which to openly and unitedly hold religious services, and the young king, being well guided and well disposed, granted, through his Privy Council, to the "Germans and other Strangers" for themselves and their successors the disused chapel of Austin Friars. The original Charter of July 24, 1550, is a long recital in Latin of the privileges conferred and the conditions



enforced, including the appointment of a superintendent and four ministers, but its chief importance lies in this final clause:—

"We do command and order that it be strongly enjoined both on the Mayor, Sheriffs, and Aldermen of our City of London, and on the Bishop of London and his successors, with all other Archbishops, Bishops, Justices, Officers, and Ministers of ours whatsoever, that they permit the aforesaid Superintendent and Ministers and their Successors freely and quietly to indulge, enjoy, use, and exercise their own proper rites and ceremonies, and their proper and peculiar ecclesiastical discipline, notwithstanding that these may not agree with the rites and ceremonies practised in our kingdom, without hindrance, disturbance, or disquieting of them or any of them."

Thus began auspiciously the second chapter of this story. An indulgent monarch, with a tolerant primate, grants to the strangers within their gates a religious liberty and an ecclesiastical autonomy condemned by their own Church surely as schism and heresy! The "Strangers" held their first service with great gladness on Sept. 21 under John à Lasco, their Superintendent, and their duly elected ministers. Religious questions found room for ample discussion, for, although John à Lasco drew up a Confession of Faith, the congregation had the right to discuss the discourses of the Sunday previous at the following Thursday conference, and the preachers had to defend their teaching against any lay objection. Hither came together, moreover, reformer and scholar, brought over by Cranmer, bearing with them the new learning and new religion. Hither came George van Parris, the surgeon from Mainz, afterwards burned at Smithfield for his Arian views of God; and Acontius with his plea for tolerance; and Ochino, who later made straight the way for the Unitarian heresy. Truth and numbers were alike advancing when there occurred the death of the king.

A sudden change comes over the scene. Mary ascends the throne, and issues a proclamation ordering all foreigners and refugees to quit the country within twenty-four hours. Two hundred members of the Strangers' Church charter two vessels and sail from the Thames; others flee across in smaller companies, and all lead a life of anxious wandering through the five fearful years of Mary's grim reign.

Then the scene is changed again, this time from gloom to sunshine. Elizabeth comes to the throne, and Protestantism is made supreme. Thereupon the Strangers return and petition the Queen for the restoration of their Church in Austin Friars, and the confirmation of their Charter of privilege. The Queen, it is said, restored the Church at her own expense, and reaffirmed their right by an Order in Council (1573) containing the following permission:—

"We are not ignorant that from the beginning of the Christian Religion various churches always had various and divers rites and ceremonies: and yet piety and religion is the same, if prayer be truly directed and to the true God, and impiety and superstition be absent. We do not despise your rites, nor compel you

to ours; and we approve your ceremonies as fit and convenient for you and your nationality whence ye are sprung."

But henceforward the Bishop of London was to have jurisdiction over the congregation.

The Charter conferred by Elizabeth has been renewed by succeeding sovereigns, and hence the Dutch Reformed Church still stands in Austin Friars. It has gone through many vicissitudes which have thinned its numbers, but not killed its faith. Part of the structure was destroyed by fire in 1862, but the valuable library was saved and transferred to the Guildhall, the church itself being supplied with a new roof. During all the long sorrow of the Boer War, many prayers and tears hallowed the church in Austin Friars. In more peaceful times we have listened to merchant lectures from eloquent lips within the central oak panels. Tomorrow evening these panels will be taken down that Religious Liberalism may know the inspiration—a far too rare one—of a multitude going to the House of God and feeling unitedly glad.

F. K. F.

## NIETZSCHE.

### II.

In a previous paper, we have dwelt on a line of thought in Nietzsche, in which he holds up as an ideal, not present humanity, but the nobler race which is to be the meaning of the earth. Present humanity is but a transition figure, a pathway from the animal to the superman, a stage to be surmounted and left behind. Ideas like these are significant at the present time. We find traces of them in unexpected places. They belong, for example, to the inner thought and feeling of men like H. G. Wells and Bernard Shaw. "It is not that we would oust the *little people* from the world," he said, "in order that we, who are no more than one step upwards from their littleness, may hold their world for ever. It is the step we fight for and not ourselves. . . . We are here, brothers, to what end? To serve the spirit and the purpose that has been breathed into our lives. . . . Through us and through the little people the Spirit looks; from us by word and birth and act it must pass—to still greater lives. This earth is no resting place; else might we offer our throats to the little people's knife, having no greater right to live than they, and they, in their turn, might yield to ants and vermin. We fight for growth; to grow out of these cracks and crannies; out of these shadows and darkness, out of these confusions and shames, into greatness and the light!"

But when we turn back to Nietzsche and ask, What is the way to the world of the superman? then we find that he has only an essentially incoherent ideal to offer. The superman is "beyond" our good and our evil; that is, he is not only beyond self-righteousness, whether based on routine and tradition, or on individualistic conscientiousness; he is also beyond all that we call altruism, sympathy, compassion, on the one hand, and all that we call sensuality or self-indulgence on the

other. Zarathustra tells of the fate of some who cast off the restraints of the old morality: "I knew noble ones who lost their highest hope, and then they traduced all high hopes. They lived shamelessly in the lusts of the moment, and their aims reached scarcely beyond the passing day. Once they thought to become heroes; now they are voluptuaries. But, by my love and hope, I beseech thee, throw not away the hero in thy soul, hold sacred thy highest hope." And he demands of his followers whether they are fit for the freedom he offers: "I spare not my warriors; what warrior desires to be spared? . . . Canst thou give thyself, thine evil and thy good, and suspend thy will over thee as a law? Canst thou be thine own judge and avenger of thine own law?"

This ideal is vague in the extreme. Some of the phrases recall sayings from the New Testament. But Christianity—which at times he identifies with the extremes of medieval asceticism—is for Nietzsche "a subterranean conspiracy against healthiness, beauty, courage, intellect, well-being, *against life itself*." Some of his most extravagant passages are devoted to the denunciation of this "greatest of all imaginable corruptions." What he offers, when in the mood of appeal to his followers as warriors worthy to be a law unto themselves, is rather the ideal of the Aristocrat and Hero in the earlier *pagan* sense of the words—the ideal of Thucydides, in contrast to that of Socrates or Plato; although the spirit of mere "revolt" is emphasised by Nietzsche in a manner foreign to the Greek conceptions of orderly and harmonious life. To this he would probably reply that there is more to revolt against now than there was in the Athens of Pericles! His protest is against the outlook of the comfortable bourgeois or philistine, the optimism as of a German beer-garden, the shallow contentment which shrinks from everything strenuous in life. Zarathustra has high words of praise for him who labours and invents, that he may build up a world for the higher man, and prepare the ways for him, for, in so doing, he, the builder, "wills his own disappearance."

This conception of the superman of the future does not, however, take the leading place among Nietzsche's varying moods. The leading place is taken by a very different ideal. Usually we find him considering not what is to replace mankind hereafter in the chain of being, but what type of man we are now to cultivate as the more valuable and worthy of life. And he forms the image of a new kind of aristocracy, an aristocracy of physical and intellectual cultivation, who can exist now, and, as the outcome of evolution and the flower of human life, can feel their existence justified. They will be thorough egoists, without pity for the multitude, the "much too many," whom they (like Nietzsche himself) will regard with undisguised contempt. They will give, because patronage feeds the sense of power and importance. He is never tired of affirming, not merely the obvious inequalities of capacity and character among men, but their essential and necessary and perpetual inequality. This side



of his teaching may be commended to the notice of anti-Socialists:—

"The essential thing in a good and healthy aristocracy is that it should not regard itself as a function either of the kingship or of the commonwealth, but as the meaning and highest justification thereof; that it should therefore accept with a good conscience the sacrifice of a legion of individuals, who, *for its sake*, must be suppressed and reduced to imperfect men, to slaves and instruments. Its fundamental belief must be that society is not allowed to exist for its own sake, but only as a foundation and scaffolding, by means of which a select class of beings may be able to elevate themselves to a higher existence." ("Beyond Good and Evil," Aphorism 258.)

In this connection he works out his celebrated contrast between "master-morality" and "slave-morality." The former—the morality of egoism, self-assertion, self-development—is fitted for the "select class of beings" for whose sake society exists. The latter—the morality of compassion, patience, industry, humility, friendliness, self-denial, the qualities which make the pressure of existence endurable for the suffering and the down-trodden—is fitted for those who are the "slaves and instruments." He insists that we have here two moral codes for ever diametrically opposed; and hence—as Professor Pringle-Pattison has put it—"Nietzsche, holding by the abstract antithesis of the two systems, is goaded by his hatred of Christianity into a more and more extreme statement of the opposed ideal, until he ends by celebrating the rapacity of the beast of prey as the basis, not to say the essence, of all 'noble' virtue," and finds an ideal representative of master-morality in Cæsar Borgia!

The most astonishing thing about Nietzsche is that while he claims supreme originality, and affirms it with an energy which fascinates ingenious youths in search of novelty, yet his leading point of view is essentially conservative and reactionary. An able French critic has observed with much truth that Nietzsche has simply gathered together into a single heap all the gregarious prejudices of a Germany still feudal in the middle of the nineteenth century, all those dominant ideas which spring from the race, the environment, and the moment, and combined them with corresponding ideas derived from antiquity, the Middle Ages, and the Renaissance. We may go further, and say that his importance at the present time lies not only in the stimulus which he gives to independent moral reflection, but also in the clearness and force with which he expresses some of the main tendencies of what we call "civilisation"—if we allow for the fact that the determination of all values of men and things by the standard of actual or possible material wealth has become a more widely-spread and deeply-rooted habit than Nietzsche contemplated.\*

The passage which we quoted, giving Nietzsche's view of "aristocracy," is simply a plain statement of a principle

which thousands believe, and which decides their attitude in social and political questions. The power of the new aristocracy is the power of money. The present social order is to be maintained as inviolable in order that a limited number of persons may grow rich. Successful money-getting is frankly taken as the standard of social "fitness"; and we are told that to adopt any other standard is to cultivate the "unfit" and to discourage the "charities" of the successful.

The feverish haste to grow rich and to enjoy is, of course, nothing new; although the present age—perhaps more than most—is strewn with the victims of the struggle. But this age can boast a product largely its own—the emergence from the financial struggle of a race of victors, with wealth beyond the utmost dreams of previous generations. "The interests of these men," it has been said, "make them *cosmopolitan*; they are unrestrained by the traditional obligations of ancient lineage; and the world seems to lie before them as something to be bought and sold." Neither they nor their innumerable admirers fully realise as yet the power which colossal wealth gives in modern conditions; when they do fully realise it, they may prove to be the true fulfilment of Nietzsche's dream of a type of man who is to be the incarnation of an unlimited "Will to Power."

In these two short papers we have endeavoured to show Nietzsche at his best and at his worst. We would dissuade no one from reading what he has written, for his work contains much more than the ravings of a distempered mind. He is, we repeat, the exponent of certain new influences which have come to this generation. These influences are the result of the material and scientific triumphs which have been inherited from the nineteenth century, and which have not been accompanied by any moral advance proportionate to the new sources of power thus placed in the hands of men.

S. H. M.

### THE LIBERAL-CHRISTIAN MONTHLY.

We heartily welcome the first number of the *Liberal-Christian Monthly*, which has just been issued. It is intended to be the official organ of the City Temple, the King's Weigh House, and the Liberal Christian League. The League has now been in existence two years, and its work has developed so rapidly that it has become necessary to start a paper chiefly devoted to its affairs, in which members will find all the information they need about the various branches and other agencies connected with it. The president will contribute a general "Letter" every month, and a new sermon by Mr. Campbell will also appear in each issue. The Rev. E. W. Lewis has undertaken the Correspondence page, and urges readers to send him plenty of questions to answer. The first number contains a very full programme of the Autumnal Assembly Meetings of the League, which begin to-day. One of the chief features of the magazine this month is a series of "Messages from Famous People" who have sent their good wishes

to the editor. Among these is one from the Rev. Stopford A. Brooke, who writes:—"I am glad that the Liberal Christian League is about to issue a monthly magazine. Such a magazine, embodying the tendency of Mr. Campbell's views, both religious and social, has my full sympathy, and I offer my best wishes for its success and usefulness." The Rev. W. E. Orchard says: "If the *Liberal Christian Monthly* can do something to equate, in the modern mind, the idea of freedom in intellectual inquiry, intensity in religious experience, and righteousness in social relations, it will meet the greatest need of the age." Mr. Bernard Shaw expresses himself very characteristically in the following words: "Don't drag me in. Give the paper a chance. My next book—now in the press—will be something of a shocker; and, on the whole, the *L.-C. Monthly* will do very well without me."

### THE VINEYARD.

The *Vineyard* is the name of a new monthly, well-printed, small in size, and published by Mr. Fifield for the price of sixpence. It has for its object the cultivation of "everything that has proved essential in the real progress of man," and especially to fortify the ancient love of the earth, alike for its spiritual and economic value. The aims of the magazine are admirable, and a good start is made in the first number, which includes an illustrated article by the Rev. Gerald Davies, Master of the Charterhouse, on "The Peasant Arts Museum at Haslemere," a story and poem by Katharine Tynan, and a suggestive article by the Rev. P. H. Wicksteed, entitled "Education in the Village." Mr. Wicksteed insists "on the prime necessity of relating the instruction of the school to the love of the country," but he emphasises the fact that in order to "reform" education in any but a narrow sense, "we must 'reform' the practices of men, by reforming their characters and ideals." Mr. F. Hadland Davis contributes a charming study of Japanese child-life in which he, also, insists on the importance of bringing children into direct contact with Nature, and allowing her to work her magic on their minds and hearts before the regular time of learning begins.

The lamentable death of Mr. F. L. Pogson, of St. John's College, Oxford, and Brighton, on Mount Blanc, removes an able scholar of growing reputation. He was known chiefly as a translator of foreign books of theology and philosophy. The recently issued translation of Bergson's book on "Time and Free Will" was his work, and we understand that he had completed the translation of Harnack's "Constitution and Law of the Church in the first two Centuries," for Messrs. Williams & Norgate, just before he left home for Switzerland. Brought up in the Church of England, Mr. Pogson was drawn strongly in recent years in a less orthodox direction, and during the Oxford term frequently attended the service in the chapel of Manchester College.

\* The reader may be referred to an instructive little book by Mr. A. Ponsonby, M.P., entitled "The Camel and the Needle's Eye." (London, 1909.)



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### ALEXANDER MACMILLAN.\*

MR. GRAVES has earned the gratitude of all lovers of English books by this admirable biography, in which he tells the story of the rise to influence and fortune of one of our great publishing houses. It is in a sense more than a biography that he has given us. Perhaps some readers will think that the book is too much a collection of literary jottings and indulges too little in full-length portraiture. But, after all, this was inevitable, for Alexander Macmillan lived in the books he published, and his wide and varied friendships were cemented in printers' ink. It is a long and notable procession of authors which passes before us in these pages—Maurice, Kingsley, Julius Hare, Thomas Hughes, Tennyson, Gladstone, Westcott, Hort, Freeman, J. R. Green, John Morley, Shorthouse, and many more—and with all, the relation described was not that of business bargaining, but of literary co-partnership and cordial friendship. It is a fine and convincing *apologia* for the profession of publisher, too often regarded as indifferent or even hostile to the rights of authorship.

There is an element of genuine romance in the story of two Scottish youths setting up business in London without capital, and with only a slender equipment of education, later migrating to Cambridge, and finding their modest shop rapidly developing into one of the living centres of English thought. At the start, the elder brother, Daniel Macmillan, naturally took the lead, and the firm foundations upon which the business was laid may be attributed to his sagacity and his exceptional gifts of head and heart. But he died in 1857, and Alexander Macmillan was the real architect of the fortunes of the house, which grew so rapidly that it was found necessary in 1863 to remove the headquarters of the firm to London. This success was due, in the first instance, to hard work and a dogged capacity for taking pains. Not only did Alexander Macmillan read the manuscripts submitted to him and form careful judgments of their value, often involving him in voluminous correspondence, but he paid strict attention to every detail of book production. As his biographer says, "He could not draw himself, but he was full of ideas about bindings, titles, title-pages, &c., which his binder, James Burn, and Orrin-smith, the wood-cutter (formerly assistant to W. J. Linton and afterwards Burn's partner), loyally carried out. As he

\* Life and Letters of Alexander Macmillan. By Charles L. Graves. London: Macmillan & Co. 10s. net.



shrewdly put it to his brother: "You don't know the influence of prettiness on even sensible people." The one letter to Walter Pater, which is quoted here, is full of similar details, the advantage of cloth over paper covers, and his dislike of the fad of paper labels after gold lettering on cloth had been introduced. The sentence with which it closes, "Perhaps we can meditate on the binding a little further," is equally characteristic of his desire to meet all wishes that were not unreasonable, even at the cost of great trouble to himself.

Another quality which was conspicuous in his character was the high conscientiousness which he put into all his work. He was troubled by punctilios of conscience about the kind of book he ought to publish. He never claimed that all the opinions expressed in books which he accepted, ought to meet with his personal approval; but on questions of moral atmosphere and tone or what he considered injurious intellectual tendencies, he could be very resolute, even to the detriment of his own interests. Once when an opportunity occurred for the purchase of a well-known literary magazine by his firm, he refused the offer because he was convinced that it was quite unsuitable for any publisher to control an organ of critical opinion, in which his own books would be reviewed. We believe that he was entirely right, and that it is only when criticism is kept free from all suspicion of influence from the side of publisher or author that it has any real value. In the same way thoughts of his own interest as a publisher were never allowed to interfere with the independence of his literary judgments. He believed that a book could only justify its existence by some unusual quality of thought or style. "I honestly doubt," he wrote, "whether really good writing of anything beyond a private letter or an adequate sermon is the function of one man in a thousand. . . . The mass of so-called literature that comes from the press ought to warn all thoughtful men against unnecessary utterance in this way."

The house of Macmillan has long been identified with broad and scholarly books in theology, especially of the Anglican school. In this it reflects accurately the tastes and convictions of Alexander Macmillan. In early life he came strongly under the influence of Frederick Denison Maurice, "the prophet," as he always called him. He associated on intimate terms with most of the leading Broad Churchmen of his day, and shared to the full many of their spiritual and mental characteristics, and their unavailing dislike of labels. He was essentially broad-minded towards many movements of thought which did not win his approval. What he could not endure was the lack of fairness and chivalry which enters into theological controversy. He suggests that even occasional sneers in such a connection are really as intolerant as fire and faggot. As an example of his shrewd judgment upon some of the religious questions which were submitted to him, we may quote the following in regard to the proposal for an expurgated Bible, intended to be specially suitable for children:

"I feel the difficulty raised fully. But I think the difficulty would not get less, but greater, by an expurgated

Bible, while millions of unexpurgated ones are about the world. It is possible that such over-caution might be very dangerous, and if boys or girls got into their heads that there was something very bad in the Bible, which papa or mamma did not wish them to read, unless they were *quite well-ordered* children, and *amenable* to order, more evil would come than good from the restriction. . . . Is it not possible that a wise, cautious courage may after all be the best? If the really great thoughts and emotions which the Bible yields in such rich fulness get into heart and head, casual contact with other aspects will not affect more than the occasional sight of vulgarity will hurt a refined nature."

The same preference for a diffused moral atmosphere in place of carefully fenced moral preserves is revealed in this striking verdict:—

"Character ought hardly ever, I think *never*, to be described. The old theory of the painter who wrote 'this is a bear' should stand as a warning. Also your morality ought to run like life-blood through your work, not to be detached or exhibited like clotted lumps."

It would be strictly accurate to describe the life of Alexander Macmillan as the triumph of the self-made man; but in the case of few men, who have started at the bottom of the ladder, does the phrase seem less appropriate. It is a man of tough tenacity of purpose which these pages reveal, but without any of the self-confidence which often makes such a character more admirable than attractive. With a just estimate of himself and his own limitations, he combined a keen sense of the opportunities of life, and a personal magnetism which opened the door of intimate friendship with a long succession of the best minds of his day.

#### THE RELIGION OF ISRAEL.\*

THE task of the historian of religion is by far the most difficult and delicate which the present state of knowledge and methods of inquiry impose upon the student. The main difficulty lies in the ultimate nature of religion itself. What religion is and is not it would be impossible to state more adequately than in certain words of M. Loisy:—"The phenomenon of religion cannot be reduced to another form of human activity, nor explained solely by causes pertaining to the social order. It expresses, in its purest manifestations, an endeavour to attain beyond what is real and tangible, an ideal or a transcendent reality, conceived as the principle and goal of a moral life." It is the conscious relation of the human soul with the transcendent reality that lifts the religious man above the plane of time and place, and so makes the attempt not merely to replace his religious experience in time and place, but in some sense to explain it by their conditions, intolerable to him. Yet, in spite of this psychologically inevitable antipathy,

historical science perseveres in its claim to the right of inquiry and of structural explanation in the field of religion, as in every other field of human activity. As M. Loisy puts it, "A divine epic, which had no mysteries so long as faith was prostrated before its wonders, has become a portion of human history, inevitably complex, obscure in many of its parts, and swarming with infinite problems." Again, it is inevitable that the attempt to reconstruct any particular religion historically, to develop and account for its actual growth, should consist largely of hypotheses incapable of exact demonstration. This hypothetical character of the constructions of the historian of religions is but a further and grave offence to the traditionally religious mind. M. Loisy is prepared for such hostility, and meets it boldly in advance. He knows how to justify scientific history, with its necessarily hypothetical conclusions, against an ignorant faith which confuses some traditional representation of eternal reality with the reality itself, and so gives to that representation a permanent and definitive value. "Those who are astonished at the hypothetical conclusions of history," he says, "and who find that a solid tradition is thrown over for mere guesses, will show only that they do not yet understand the real nature of the tradition which they extol, and of the evidence which the historian must interpret. A plausible conjecture is always worth more than a false assertion, even when it is traditional."

Of the religion of Israel itself there is, probably, no more qualified historian living than M. Loisy. It is not merely that his knowledge of the sources of the writings of the Old Testament is intimate and thorough, the result of thirty years' assiduous labour. Nor, again, is it merely that he has mastered all the results of modern research into the nature of the allied Eastern religions, and into the various conditions which have determined the various historical expressions of the religious instinct. It is, especially, that he has the cool mind necessary to the scientist in a region where it is rarely found, and still more rarely preserved. He knows how to do equal justice to contrasted and even conflicting religious tendencies. He never allows himself to drift into an unconscious championship of one tendency as against another. And yet, he never fails to distinguish the due proportion of ultimate values in different tendencies. An excellent example of his historical skill and judgment in this respect is his treatment of Hebrew prophecy. He sees quite clearly that the prophets of the classical age were the great renewers of Hebrew religion, that they purified it by their determined and courageous protest against the customary ritual and sacrificial system—as enjoined, say, in the "Book of the Covenant"—as being an unworthy service of Yahweh, an utterly inadequate performance of his will, and still more by their passionate moral enthusiasm, which found the will of Yahweh not in certain arbitrary decrees but in the most exalted conceptions of wisdom and justice. He agrees, apparently, with a recent utterance of Professor Peake in regarding Jeremiah as the supreme representative of the classical age of Hebrew prophecy. "Jeremiah represented the pure spirit of prophetic Jahvism." And

\* The Religion of Israel By Alfred Loisy. Translated by Arthur Galton. London: T. Fisher Unwin. 5s. net.



yet, after thus doing full justice to the renewing and purifying mission of prophecy, he concludes his review of it by these significant words:—

“As a matter of fact, to secure the future of Jahvism, it was not enough to criticise existing abuses, according to the standard of a pure religion. Religions, in history, are not theories, nor sentiment, nor mystical aspirations, but the traditions of social life guaranteed by the consecration of a ritual. A spirit animates such institutions; but the institutions give consistency to the spirit, and keep it in touch with life. It has been said, often, that the religion of the prophets was materialised, narrowed, and lowered by the Law. Properly speaking, a religion of the prophets has never existed, any more than a religion of Jesus has existed; but there was a large and strenuous effort to raise the worship of Israel towards an ever-growing perfection in all that concerns religious belief, the moral sense and social justice. So far as that effort tended to disengage itself from institutions, and to recognise no law but personal inspiration, it was lost, and could only lose itself in the void. In so far as it was embodied in an institution, it lived and worked. It was the written Law that Jeremiah despised which saved out of his generous dreams all that was able to be utilised by the future time.”

It is this power of observing the growth of religion in a large atmosphere, even more than its abundant scholarship and sound critical judgment, that constitutes the worth of M. Loisy's book. Yet to the sobriety of his judgment the highest tribute must be rendered. He never allows himself to be carried away by seductive theories which have little foundation in the established facts. He keeps close throughout to the evidence of the Old Testament writings themselves, and contents himself with such an interpretation of their witness as sober history demands and can accept. He rejects as unproved the various theories which could account for the religion of Israel by the assimilation of elements from alien, principally Babylonian, sources. For him Israelitish religion is peculiarly self-contained. Save for the legends contained in the first eleven chapters of the Book of Genesis, Babylonian influence is slight, if not entirely non-existent. The peculiar mark of early Jahvism as a religion, its conception of Yahweh as a jealous God, points to this narrowly tribal origin and development. M. Loisy traces with unerring judgment the growth of this religion of “a tribe which forms, as it were, a world and a humanity limited by its God” into the national cult which, in the time of Josiah, has fixed its ritual and its customary morality in a written code. He writes with fine insight the history of the prophetic revolt and renewal, and of the consolidation of the religious witness of prophecy in the bitterness of the Exile. It was the Exile that helped, on the one hand, to fix those institutions, such as the Sabbath and circumcision, which were most distinctive of the national religion, and yet least dependent on its local association with the Temple worship; and, on the other, to uni-

versalise its strictly religious conceptions. It was, in other words, the Exile that shaped Jewish religion into the Judaism of the legalist Scribes and Pharisees, and into the later Messianism of the apocalyptic writers and of popular religious hope.

It is only necessary to look back twenty years to Renan's “History of the People of Israel” to realise what strides historical science has made since then, at least in this special field. M. Loisy is, perhaps, in any case better fitted than even Renan, great genius and fine scholar as he was, to be the adequate historian of the religion of Israel. His courage and directness have already provoked in certain orthodox quarters the criticism that his breach with his own communion has led to a want of due reverence in his treatment of so delicate a theme. No one who knows the man will admit such a criticism for a moment. M. Loisy has always spoken out his mind with that admirable directness, mellowed by irony, which is characteristic of the French mind at its best, and the lack of which in ourselves constitutes what the typical Frenchman calls our hypocrisy. Besides, the criticism, as it happens, overlooks the fact that M. Loisy was a faithful son of the Church when, in 1901, he wrote the papers which now form this volume. He has omitted from them in the present edition only the attempts which he then made to accommodate what he believed and believes to be truth of history with official Catholic dogma. That omission is due, not to M. Loisy's loss of confidence in his attempted accommodation, but to the simple fact that the authority which in the Roman Church claims the ultimate right to decide upon the value of such accommodations has rejected his particular attempt, and deprived him of the right to repeat or amend it.

It is impossible to close this notice without a word of thanks to Mr. Galton for his careful and most admirable translation.

A. L. LILLEY.

#### TOLSTOY'S LATER YEARS.\*

MR. AYLMEY MAUDE is not so much of a Tolstoyan as he used to be, in the sense of accepting Tolstoy's conclusions. But, however vehement Tolstoy is in expounding and pressing home his beliefs, he desires no slavish acceptance of his ideas. He wants followers of truth who will act out the truth, not followers of Tolstoy, and his biographer in the volume before us is in this respect manifestly such as he desires.

Mr. Maude is as candid as Tolstoy in his discussion of the main subjects on which Tolstoy has written, and where he disagrees with him, gives us Tolstoy's position with sympathy for his thoroughness and honesty and the importance of his work. The translations and summaries make us wish that the whole of Tolstoy's works were before the English public under Mr. Aylmer Maude's editorship.

After agnosticism, and the effort to believe as the peasants believed through sympathy with them and with their way of life as the necessary and right basis for all, Tolstoy, unable to accept the orthodox

church teaching and sacraments, studied the Christian Scriptures for himself, in Greek, and Hebrew, learning the latter language for the purpose. The teaching of Jesus which appeals to him as clear and right he accepts, and by it interprets the more obscure passages. Though he frequently quotes the words of Jesus as if they were the ultimate authority, yet, in reality, he accepts the teaching because it gives him the key to right living, and recommends others to try whether it is not so with them. To Frey, who told him that his teaching being very different from that usually called Christianity he should give it a different name, he replied: “I cannot do so, for all I know comes from Christ, and as I am continually learning from him, I think I shall learn yet more in the future.”

But Mr. Maude tells us:—

“The force of many passages in Tolstoy's writings rests on citations of ‘the very words of Christ himself,’ and he draws deductions of vast importance from the precise phraseology of certain texts, and the exact etymology and context of certain Greek words. This opinion of his about Jesus changed very slowly and very gradually in a way not clearly indicated in his works, but of which he has told me in conversation. Chiefly by becoming acquainted with the Eastern Scriptures (especially those of India and China), he ultimately reached the conclusion that what is vital lies at the root of all the great religions, which are separated and divided by superstitious accretions.

“In 1900 he could consider with equanimity the argument that Christ never existed, and write ‘The acceptance of this supposition or probability is like the destruction of the last out-work exposed to the enemy's attack, in order that the fortress (the moral teaching of goodness which flows not from any one source in time and space, but from the whole spiritual life of humanity in its entirety) may remain impregnable.’”

While disagreeing with Tolstoy in some of his interpretations of the sayings of Jesus, Mr. Aylmer Maude discusses non-resistance, the sex problem, and other subjects not by appeal to the Bible or other scripture, but by trying to consider “what is right and wrong about the question itself, independently of what Jesus, or anyone else, may have said, or may have been reported to say.” His own views, as well as those of Tolstoy, are worthy of consideration.

There is, in this volume, abundant and deeply interesting evidence of the intense struggle of soul through which this great artist and greater man passed as he subdued or partly subdued one after another of his passions and proclivities to the rule he became convinced was right. Strong physique, large animal desires and appetites, the training to luxurious living customary in his circle, habits, and the pressure of family and public opinion, were all to a very remarkable extent mastered or re-formed to suit the convictions that had taken hold of him.

After middle age, with wife and family,

\* The Life of Tolstoy, Later Years. By Aylmer Maude. London: Constable & Co. 10s. 6d. net.



and with other relationships formed and binding upon him, he comes to the conviction of the true purpose of life, requiring the renunciation of luxury, arduous labour, simple living, the giving up of property, fellowship in the most practical manner with the labourer. Wife and family are used to aristocratic ways and are not prepared to change their course of life. Though the Countess thinks his principles may be adopted at some future time, and society re-organised, she is not practically with him now.

It was no part of his belief that a man should abandon his duties to wife and children, even had he been destitute of affection for them, which he was not. The intensity and difficulty of this struggle, and the inevitable compromise, are graphically indicated in the extracts given in this book, and as men and women who have convictions and earnestly seek to live up to them are usually immersed in some such sea of perplexity, the efforts of such a sincere and courageous soul as Tolstoy, and his measure of success, will be followed with keen attention.

Tolstoy states his principles of non-resistance, chastity, labour, &c., without compromise in their extreme forms, and then tells us if we cannot live completely in accord with them, we should get as near as we can. If Tolstoy is judged by his drastic statements of duty, it is true that he has not succeeded in doing all he felt he ought; but he does not profess that he has, and certainly there is no evidence of laxity in the effort to attain; on the contrary, there is a simply wonderful change towards his ideal of self-mastery. It may be, as Mr. Maude suggests, that the censorship to whose ridiculous action he frequently refers has prevented open and beneficial discussion of works which were suppressed in Russia, and shut up Tolstoy too much in a world of his own, apart from wholesome criticism which might have modified his views and led him to recognise more value in the work of others who were of diverse opinions. At the same time it must be noted that Tolstoy's acquaintance with opinions, writings, movements in all parts of the world is so remarkable as to be one evidence of his great genius.

Tolstoy's statement of some of the problems of social and religious life are among the most searching that have ever been written, with the force of genius and strength and courage and conviction and character behind them. The right way of promoting the triumph of good over evil, says Tolstoy, is not in "making up one's mind what *other people* should do, and then using physical violence, if necessary, to make them do it," but "it is to seek to see the truth of things clearly, to speak it out fearlessly, and to endeavour to act up to it, leaving it to influence others as the rain and sunshine act upon the plants." And in reference to criticism of his own inconsistencies, he says:—

"With all my might I try to practise it, and at every failure I not merely repent, but beg for help to enable me to perform it, and I gladly meet and listen to any one who, like myself, is seeking the road."

P. P.

### A MODERN HUMANIST.\*

THE publication of this memorial volume, consisting of miscellaneous papers of the late Kirkman Gray, with biographical introduction by Mr. Bryan Binns and an appreciation by Miss. Clementina Black, will serve, we trust, to assign his due place in the ranks of sociologists to one whose real worth was known to but few, and who has hardly had justice done to him even by those among whom and for whom he worked. His premature death at the age of forty-five deprived us on the threshold of his achievement of an eager worker who combined the intellect of the scientist with the heart of a philanthropist and the soul of a mystic. Those who have read—we could wish their number were larger—his "History of Philanthropy" and his posthumous "Philanthropy and the State" will know how penetrating and suggestive was his thought, and will have seen in him not merely the dry-as-dust recorder of social phenomena, but the interpreter who laid bare principles at work in the past, and the seer who discerned afar off the forces that were moulding the future of the social fabric. In the latter work, which his untimely death in 1907 left a fragment, we have in principle at least, if not in detail, an anticipation of the main results and suggestions of the reports of the Poor Law Commission. The life-history of so robust and independent a thinker cannot but be interesting, and we may here briefly touch upon the chief stages in his spiritual and mental development.

Born in 1862, in Dorset, the son of the Congregational minister of Blandford, Kirkman Gray spent a dreamy boyhood among pastoral folk. From his earliest years he had a passionate love of nature, which never left him, and which afterwards deeply coloured his nature thought. Taught by his father at home, at the age of fourteen he migrated to London to a city warehouse. At sixteen, as a result of reading Spottiswoode's Presidential Address to the British Association, he experienced a kind of intellectual, if not spiritual conversion, and became full of the desire to know. The mental torpor of his earlier years gave place to an omnivorous eagerness, and he devoured volume after volume of history and poetry in the hours when office work was over. With reading came reflection; his mind, as he said, "teemed with thoughts and fancies," and, like many other ardent youths before him, his soul was torn with *Weltschmerz*. He was, however, essentially lonely amid surroundings and society with which he was thoroughly out of harmony, and at twenty he left London, having some vague notion of emigration. But a return to the humanising influences of his Blandford home checked the half-formed desire, and for about four years he taught in private schools and vigorously pursued his own private studies. The fibre of which his mind was wrought even at this time may be seen in words of his own which described the feelings that now began to throng upon him. "The pathos of the world's poverty

\* A Modern Humanist: The Miscellaneous Papers of B. Kirkman Gray. Edited, with a Biographical Introduction, by H. Bryan Binns, an Appreciation by Clementina Black, and a Portrait. Fifeild. 5s. net.

and suffering had touched me. I felt that I could do something to ease its pain. Often it had seemed blasphemy to touch food while so many were in hunger, or to be happy and glad (as I often was) when so many were heavy-hearted."

In 1886 he entered New College (London) to prepare for the Congregational ministry. Here he showed himself an able and assiduous student and an independent thinker. During this period he was wont to spend some of his evenings at Mansfield House, Canning Town, where he came in contact with working class audiences and became filled with the social passion. On the completion of his college course, after a period of uncertainty, he sojourned among the Congregationalists from 1892 to 1894, and then began to preach among Unitarians, in whose chapel at Warwick he was minister from 1894 to 1897. But he had not yet found himself, and though Wordsworth, Heine, Whitman, Morris, Blake, Yeats, and kindred souls became his spiritual companions, he had not as yet the actual living fellowship for which his whole being craved. This came to him through a singularly happy marriage in 1898 with Miss Eleanor Stone, who shared to the full his ideals, and whose devoted sympathy supplied just the element that was needed to draw out the best of his powers. Shortly before his marriage, he became head of the Domestic Mission, Bell-street, Edgware-road, situate in the Lisson-grove area, which had acquired an unenviable notoriety as one of the least hopeful slum districts in London. A phrase in a letter dated about this period shows the impulse which dominated his life. "My spirit cries aloud in need to show the vision to my fellows."

Even in holiday time all that he saw and felt was assimilated that he might afterwards use it for the benefit of the poor to whom he had consecrated himself. "The utter beauty of the heather appealed to me, till I fell on my face and kissed it, and prayed, prayed for power to proclaim the message of peace and quiet to the slum dwellers."

For years he and his wife shared the arduous burden of work at a slum institute, until the strain became too much for him and a complete break-down in health took place, which compelled him to abandon his labours at this centre. After a tedious recovery he settled in Hampstead, and his experiences at Bell-street fructified in his study of the social significance of philanthropy, which took shape in the two works already mentioned. He lectured frequently on social questions, at the London School of Economics for instance, was instrumental in founding the National Conference Union for Social Service, and from time to time contributed to this journal. Death came to him suddenly in the midst of his work, on Sunday, June 23, 1907.

The eighteen papers included in this volume, five of which have already appeared in this journal, cover a wide field. Whether they are ethical or mystic or sociological, and they are each of these in turn and sometimes all together, they show a graceful literary fancy, a delicate humour, and above all rare gifts of imagination, of insight, and of sympathy. It was these qualities which distinguished him from the mere excavator in the social field.



From a welter of phenomena, principles emerged; the dry bones of sociological fate became clothed upon with life as it might be; tangled ways were cleared and showed a path to some noble goal. As an illustration of this faculty we may instance two papers, "The Social Value of the Hooligan," and "Abbe's Theory of Industry." His quick sympathy with the finer movements of the human spirit may be seen in "The Communion of the Earth," and "An Impression of Claude Monet." The moral idealism which transfused all his doctrines glows in some words which are reproduced in the appendix to his posthumous work: "The final end set by philanthropy, and which society alone through the State can secure, is, to bring the means of life and livelihood within reach of all, or to secure a progressive minimum, the aim being not to compel equality, but to set a limit below which inequality shall not go. . . . We have heard too much of *l'homme sensuel moyen*, and have failed to recognise that, in Walt Whitman's fine phrase, the common man is 'eligible for the best.' We have heard too much of restraint, and have conceived liberty too narrowly."

"Let my people go that they may serve Me." This being the passion that inspired him, we can understand his saying, "My faith rests on an immediate perception of the meaning of life," and can but regret that he, with his spiritual and intellectual equipment, has not survived to assist in a work which he saw should be undertaken, but which too few have undertaken in his day and in ours. "The movements of modern life must be interpreted in their relation to one another."

R. P. F.

#### THE STORY OF ENGLISH DRAMA.\*

LITERATURE is the expression in outward and enduring form of the thought and experience and passion of our race. But these workings of the human soul are continuous, there is no age and no place which men inhabit where they do not think and dream and act and suffer. One might expect then to find that the history of literature was a record of continuous development, as expression gained by practice, interrupted only by the reversions to which all evolution is exposed. But this is far from being the case. The tendency always and everywhere is to a concentration of energy at some favoured place and time, which after a brilliant manifestation dies away as if exhausted, leaving behind poem, prophecy, drama, story, to the world's lasting gain.

And this has been notably the case in respect of dramatic literature. Greece, Spain, France, and England have each contributed after their kind to the world's drama, and the notable contribution of each has been the outcome of a few decades of the national life, which have witnessed the growth, maturity, and decay of perfect productiveness. Three score and ten is perhaps too long a time to allow for the life of this mysterious energy which, "not, indeed, suddenly, but with al-

but unequalled swiftness raised English drama to the highest perfection it has ever attained." Of these seventy years the first twenty were those of immature experiment, the last twenty of moral and intellectual decline. In the few years between was wrought forth the supreme splendour of English literature, the sun and brightest stars of her literary firmament.

It is of this wonderful period, of which Dr. Ward has already written the story in his "History of English Dramatic Literature," that we have a fresh account in these two new volumes of the Cambridge History. We have the opportunity of comparing the two methods of reproducing the life and work of the past for the information and instruction of to-day. The old one is the report by a single surveyor of a whole field of inquiry, in parts of which he is inevitably less well informed and less interested. The newer plan is to divide the work among many skilled investigators, and so insure at the cost of a uniform treatment an equal attention and devotion to every part. The drawbacks to this method are great and obvious, but it is for the future probably inevitable; and it will be by co-operation that all great tasks must be accomplished, for the store of the knowable has long been outgrowing the capacity of any human brain to contain it, so that henceforth every man who would do something towards arranging or adding to the store must needs specialise his research and confine himself to a section of a department of knowledge.

So these two volumes treating of a single development of English literature have been divided between more than twenty writers, joining hands from as far off as Cracow and Wisconsin.

The Origins of English Drama is a subject the editor has reserved to himself, and treated with the masterly brevity and lucid eloquence which characterise his work. At the outset we are met by that curious problem in literary history—the almost complete suppression of the drama for well nigh a thousand years, and then its revival and quick growth to a glorious prodigality of output. We might suspect that the revival of learning in the sixteenth century was the influence which awakened the long dormant dramatic instincts of the race by bringing to light the treasures of the ancient theatre, but it does not appear that this was more than a contributory stimulant, and even to some extent mischievous in diverting the drama from its natural development to the imitation of classical models.

As Dr. Ward says, "The roots of such a growth as the English drama lay, and must have lain, deeper than in the imported remnants of more or less alien civilisations which interwove their fibres with the national life. Of that life itself religious beliefs and conceptions were of the very essence, though among these a considerable proportion were survivals of earlier periods, into which Christianity had not entered as a conquering, and at times a destructive, force. In the earliest of the succeeding chapters it will be shown in what directions the study of folklore has thrown light on the influence of these survivals upon the growth of the drama in England."

These succeeding chapters treat in turn

of Village Festivals, Miracle Plays and Moralities, and then, in sixty pages, the story of the play throughout five centuries being sufficiently told, we come upon the first proper drama, and with the Chronicle Histories of King John and Henry V. find ourselves at the beginning of the Great Epoch.

True to the preliminary statement of the objects and aims of the work—"to give an adequate treatment to secondary writers and not to allow of their being overshadowed by a few great names"—Shakespeare, his life and plays and poems, are treated of in two chapters from the able pen of Professor Saintsbury. The text occupies another chapter, and the subject, for an adequate treatment of which, and of all the controversies arising out of it, the whole of these two volumes would not have sufficed, is dismissed with a chapter by Professor Robertson, of Glasgow, entitled "Shakespeare on the Continent."

With regard to the mystery of Shakespeare's personality, Professor Saintsbury writes with more regard to the facts and less passion than others:

"The more impartially, the more patiently, and respectfully we examine the results achieved by dead and living inquirers, the more convinced do we become that almost the whole matter is 'a great Perhaps,' except in two points: that William Shakespeare, of Stratford-on-Avon, was actually the author of the great mass of the work which now goes by his name, and that he was liked and respected by all who knew him. These things are proved, the first critically, the second legally and historically. . . . We are not in a mere whirl of drifting atoms, a wash of conflicting tides; but we may be more exposed to such a whirl or wash than men who like solid ground could desire."

The last sentence seems to us to sum up the case on which so many able pens have been of late engaged. There are immense difficulties involved in the common belief about the authorship of the plays and poems, but the difficulties involved in assigning them to Bacon are, to our mind, too great to be tolerated.

We owe it to Puritan domination that the period of literature treated of in these volumes is so neatly rounded off. As a matter of fact the English drama came to an end with the outbreak of Civil War and the closing of the theatres in 1642. It was the temporary triumph of the traditional prejudice of the church against the stage in a long controversy of which a most interesting and instructive account is given in the last chapter of our history by Mr. Dover Wilson, Lecturer at the Goldsmiths' College in the University of London. "There can be no doubt," he says, "that puritan antipathy to the stage amounted to a fierce loathing, of whose strength a generation living in blander times cannot have any conception." And this sentiment was nourished and supported out of the writings of the early fathers to whom the Roman stage was a rival of Christianity, at once heathen and immoral. Mr. Wilson sums up the controversy in the brief judgment which concludes the whole story: "The Puritans had all the logic on their side. On the side of the apologists for the stage was

\* The Cambridge History of English Literature. Vols. V. and VI. Edited by A. W. Ward and A. R. Waller. Cambridge: At the University Press. 1910.



all the commonsense—if only they could have seen it.” This is the conclusion of the matter, and it will remain so. The stage has its foundations in human nature, and owes its strength to the instincts of imitation, which are in us all. It may be for awhile, even a long while, suppressed by religious fanaticism. It will inevitably come to freedom and success again as it has in our own day, among the classes which for generations had been brought up to regard it as anathema.

C. H.

### THE HIBBERT JOURNAL.

WITH this October number the *Hibbert Journal* begins its ninth year of life. It is a commonplace to say that it has had an extraordinary success. Like all great successes, the result is due to a combination of the hour and the man. Mr. Jacks recognised the opportunity, and with the help of the Hibbert Trustees he has used it to the uttermost. He has made the whole civilised world of liberal thought his debtor. But, as Mr. Jacks will be the first to admit, the success of the *Hibbert Journal* is not only due to one man's foresight, determination, and unremitting labour. It is also due to the temper of the time. Our age contains a larger proportion than usual of thoughtful men and women who are interested in theology and philosophy. Some people talk with disdain of theology and philosophy as if they were concerned with dead issues, and as if our age were positive and materialistic in its aims and interests. This is fundamentally untrue. Our leaders of thought are less positive both in the technical and in the literal sense of the word than they were fifty years ago. The Positivism of Comte or of Herbert Spencer, with their cut and dried complete explanations and theories of the Universe, are to a large extent abandoned. Whether a man is a believer in God or an agnostic or an atheist, he is not nearly so positive as formerly. He sees the difficulties upon the other side; he recognises that he does not understand everything. He is more afraid of committing himself to all-embracing, absolute affirmations or denials. But this does not mean that he is indifferent or in despair. The sense of mystery, of something infinitely above and beyond him, which fills him with hope while it humbles him, this is a predominant mark of our time.

We are full of doubts and difficulties, but we are full of hope as well. There is a strong idealism at work in our social and philosophical theories. We have not completely made up our minds, we don't know exactly where we are, but the great problems of life, of morals, of society, were never more vital, more interesting, more full of challenge to brave minds than they are to-day. This constituted, and still constitutes, the opportunity of the *Hibbert Journal*. It appeals to the many men and women who are not convinced that they are absolutely right, and that they have settled the question of the Universe. The modern mind wants to see different points of view expressed by sincere and earnest men and women, and this not because it is uncertain of Truth or because it takes pleasure in wrangling. It feels that

Truth is something greater and more wonderful and many-sided than any one man or nation or church has found, and it believes that through the meeting of mind with mind, of experience with experience, through conflict and comparison and sympathetic interchange of thought, that higher truth towards which we strive will be attained.

This number of the *Hibbert Journal* contains, as usual, several very interesting articles, and some, of course, which are of comparatively little value. We hope that it is not due to national prejudice, but we cannot help feeling that the American articles, as a rule, both in this number and in some other recent ones, are, as a whole, less valuable than those which come from England, France, or Germany. We must confess to a wish that Mr. Jacks would not publish quite so many American articles as he does. Everyone, of course, must welcome such articles as have been contributed by Prof. Royce or the late Prof. James. No doubt there are many other American writers who would be equally acceptable, but, speaking generally and with diffidence, the average American article in the *Hibbert* is too like a prize essay. Some of them are quite good prize essays—learned, painstaking, well-arranged. But they strike us as boyish, unripe, sometimes priggish. It looks as if the subject had been got up, written about from the outside. In saying this we simply give our own general impression, and we recognise at the same time that there have been some American articles which could not possibly be included in such a description, and some English articles which have been just like the worst American except that they were duller. Nearly all the American articles have one saving grace—that of vivacity.

With M. Sabatier's article on the "Religious Situation in France" we shall not deal, as it has been already referred to in *THE INQUIRER*. The outstanding article, apart from M. Sabatier's, is that by Prof. Gilbert Murray. Prof. Murray is known as a great Greek scholar and a true poet. There are two impressions that his writings always make upon us. They are profoundly scholarly, they are the work of a man who knows thoroughly the life and thought of the time about which he writes; and, secondly, they are full of suggestiveness for our own time. When Prof. Murray writes about Euripides, we feel that he knows and loves Euripides, and that he gives us a scholar's picture of his times. But we are not, as with some scholars, shut up in a little island of the past. We find continual references to the present. Prof. Murray, through Euripides, reveals us to ourselves. We feel that he is a man not merely anxious to examine and learn all about a certain little section of the past. He is vitally interested in the present, he is aware of its tremendous problems and its pressing difficulties. He values the past for itself, but he values it even more for the light that it throws upon the present.

This article on the break-up of the old orthodox Greek polytheism has the same twofold character. It is a description of what happened in Greece, and especially in Athens, when, in the time of Plato, belief in the gods was

repudiated. "A religious belief that is scientifically preposterous may still have a long and comfortable life. Any worshipper can suspend the scientific part of his mind while worshipping. But a religious belief that is morally contemptible is in serious danger because, when the religious emotions surge up, the moral emotions are not far away." This is what Plato felt about the theology of Homer; his teaching about the gods was not merely absurd, it was immoral. On that account Homer was shut out from the ideal Republic, in spite of his beauty, with Puritanic austerity. Athens tried to form a new religion, starting with a "tabula rasa," apart from all the superstitious traditions, ceremonies, and stories of the past. "The great thing to remember," says Mr. Murray, "is that the mind of man cannot be permanently enlightened by merely teaching him to reject some particular set of superstitions. There is an infinite number of other superstitions always at hand; and the mind that desires such things will, as soon as its devils are cast out, proceed to fill itself with their relations." The result in Greece of the complete breakdown of the old orthodoxy, in spite of the efforts of Plato and Aristotle, and later of the Stoics and Epicureans, was a recrudescence of superstition in even grosser forms.

We also are face to face with the breakdown of an old theology. We also know of people who, having rejected old superstitions with scorn, take up with Mrs. Eddy or Mme. Blavatsky. The great difference between our time and that of Plato is that we have a Christian tradition, a Christian life, and, above all, a personality behind us which, throughout the various forms in which they have been presented and amid the many doctrines (now to us incredible) in which they have been expressed, are yet morally and religiously still of the highest value to humanity. We need not, and ought not, like the Greeks of the time of Plato, to put away the old orthodoxy, root and branch, as effete and immoral. We have to build upon the past, to develop from the past. If we start anew, with a "tabula rasa," we are likely to fall from one superstition into another, or, at best, to form small philosophic schools which touch only a few and do not unite men in the passionate fellowship and far-reaching endeavour which is the mark of a true religious movement like Christianity.

We have not space to refer in detail to other excellent articles like that of Mr. Matheson on "Ideals in Education," or a "Vision of Unity," by the author of "Pro Christo et Ecclesia," or "Prisons and Prisoners," by T. Holmes.

We must say a few words in conclusion on Dr. Drummond's review of Dr. Bacon's work on the authorship of John's Gospel. Dr. Bacon is a professor in Yale University in the U.S.A. He does not believe that the Gospel of John was written by the apostle, and in this he is at one with many distinguished scholars both in England and on the Continent. He speaks with pardonable bitterness of the fact that it is "treated as heresy and disloyalty to Christ to question the authorship long imputed to these writings." We must heartily sympathise with him in any sufferings which his honest



opinions have brought upon him, and we must admire his courage in standing firmly for his convictions. Some of us may be inclined to believe that he, and not Dr. Drummond, is right in his conclusions. But we certainly cannot sympathise with the tone and manner of his argument. Dr. Drummond's reply to various criticisms of Professor Bacon's is a well-merited rebuke. It is an ideal combination of the "suaviter in modo" and "fortiter in re." Dr. Drummond is the gentlest and most modest of scholars. He is always willing to give full weight to arguments against his own position. But he can speak out on occasion, and he has spoken out here. He convicts Professor Bacon of misquotations and misunderstandings. "He would do well to study more accuracy when he quotes and to read the context." While he defends himself in very vigorous fashion and condemns Professor Bacon's controversial methods, we feel that the suppressed indignation is not personal or against the position maintained, which is not his own. It is the impersonal indignation of the true scholar against lively flimsiness and wild assertions.

Dr. Drummond may or may not convince us that the Apostle John wrote the Fourth Gospel, but he certainly proves to our full satisfaction that it cannot be disproved on the lines which commend themselves to Professor Bacon.

H. G.

### A JEWISH VIEW OF JESUS.

PEOPLE have tried to dissipate the historic Jesus in many ways. Orthodoxy has made a god of him, and found it hard to preserve the reality of his manhood. Heterodoxy of the type of Dr. K. C. Anderson and Mr. J. M. Robertson agrees to turn him into a myth, while differing as to the value to be attached to the ideal substitute called "Christ." Theism of the now almost obsolete rationalistic kind may acknowledge that such a person as Jesus really lived, but takes care to keep him pretty well in the background, lest he should enter into some sort of spiritual competition with God Almighty, and so affect the purity of worship. Liberal Christianity of the timid, idealising sort makes him out to have been a twentieth century advanced Protestant, born out of due time. We have yet to see what Dr. Sanday, with his desperate use of a dubious psychology, will make of him. The conception that now holds the field is that of the apocalyptic and eschatological school, which sees in Jesus a Jewish prophet who is convinced of his own Messiahship and of the coming sudden transfiguration of this world into the scene of the supernatural kingdom, and who voluntarily hastens to death under the impression that immediately afterwards he will come back to inaugurate the new order.

This view has the great advantage of giving us a historically credible and concrete Jesus. It exaggerates, however, many features of the portrait, and fails to do justice to the enduring character of the moral teaching of the gospel. This it regards as merely an interim code of ethics for the brief time which Jesus thought

would elapse before the appearance of the Kingdom on earth.

We cannot be too grateful to Mr. Montefiore for bringing not only his extensive learning, but his great courage and common sense and fine religious spirit to bear on this problem. He is frankly of the apocalyptic school, but with what a difference! "I range myself with those for whom the Kingdom of God, as Jesus used it, meant almost invariably, if not always, something eschatological; something which was about to happen, which indeed, from one point of view, one might describe as beginning or having begun, but which, in its fulness and completion, was not already there. The kingdom, as Jesus used the term, was not something within a man; it was without him. It was a condition of the world, a state of which his own beatitude would indeed form a part, but which was primarily something given, something striven for, something social and general rather than something purely individualistic and personal. Where the Kingdom seems identified with an existing community, or where, if anywhere, it seems that it must mean a process or state within the soul, there I hold that the historic Jesus is no longer speaking to us his own words."

This does not mean that Jesus had no teaching as to processes and states within the soul, or that he was not intensely individualistic and personal in many of his ideas about God and the soul. It means that we must not distort and "idealise" his conception of the Kingdom by importing into it what belonged to another sphere of his thought. Mr. Montefiore has discussed in his noble commentary on "The Synoptic Gospels" the one-sidedness of some of the champions of the apocalyptic criticism. This little book,\* though written before the issue of the commentary, gives us in brief summary the general position and point of approach of the larger, uncompleted three-volume work. No treatise known to the present reviewer combines with such sanity and scholarship an interpretation of Jesus that is at once so critically independent and warmly sympathetic. It was necessary that a Jew, and a Liberal Jew, should do this. He has the racial temperament, the Rabbinic knowledge, a living sense of the historical context, and the critical detachment which are a guarantee of sound work. Although Mr. Montefiore definitely disclaims being a Christian, his interpretation of Jesus often rises to a fervent level of enthusiasm which a disciple could hardly surpass. When he points out what seem to him failures and defects, we may disagree with him, but only after admitting that he has, at any rate, considered every objection we have it on our mind to urge. He gives us fresh confidence that the historical roots of Christianity are living and firm. A heroic humanitarianism such as this, which finds in Jesus the most creative and imaginative genius the world has ever seen, will compel from deifying Constantines, as well as from paganising Julians, the confession "Thou hast conquered, O Galilean." The volume has the further merit of being popular in style and easily intelligible to any educated layman who

\* Some Elements of the Religious Teaching of Jesus." By C. G. Montefiore. Jowett Lectures for 1910. Macmillan. 2s. 6d. net.

wants to know what "up-to-date" and trustworthy criticism is saying about Jesus and his teaching.

J. M. LL. T.

### MR. HOBSON'S ESSAYS.\*

JOURNALISM at the present time absorbs a great deal of the energy and the writing of many of our ablest men. It is well that it should be so, if for no other reason than to counteract the snappy influences which threaten to reduce the public mind to a state of incapacity for serious thinking. We do not therefore grudge the devotion of Mr. Hobson's abilities to the writing of ephemeral articles, though we are grateful to him when he rescues the best of them from the files of *The Nation* and gives them a better chance of immortality. A volume like this, so full of keen perception and ripe thought, should put to flight the armies of the pessimists who tell us that English journalism is a lost cause, and its fine literary traditions are no more.

The essays are grouped under five heads, which give the volume some unity of arrangement, viz.:—Life and Letters, The Woman of the Future, American Traits, The Church of the Future, and of Politics. Of these the most exciting, though perhaps this is only the debating society's point of view, is the section dealing with the emancipation of women. Mr. Hobson has some pungent remarks on the life of "decorative idleness" imposed upon many women. "Those who disparage the intellectual character and achievement of the women of the educated classes should remember," he tells us, "that the primary function, the decorative one, imposed upon them to satisfy the pride of man has of necessity impaired the character of their intellectual life." We fear, however, that Mr. Hobson can hardly be classed among the whole-hoggers on the question, for he says stoutly, in reference to legal restrictions imposed upon women's industry, "This is not sex oppression . . . but merely a safeguarding of maternity." Similarly he condemns the dogmatic assertion of feminine individualism as "an utterly erroneous account of what 'nature' demands for women. The notion of counteracting the egoism of man by setting up a corresponding egoism of woman is surely the most hopeless of all solutions, and the most unworthy." Clearly in this controversy Mr. Hobson belongs to neither the Montagues nor the Capulets.

The Essays on the Church of the Future reveal a deep concern for the best elements in the spiritual life of the nation, combined with an attitude of critical detachment from religion in any of its organised forms. In these matters Mr. Hobson is an idealist whose city of God is still laid up in the heavens. He points out the fatal default of the Church in moral leadership over large areas of business and official life, and pleads that the task of reconstruction must be something more fundamental than the adaptation of tenets and of ritual, which exhausts the programme of many reformers within the Church. But the essay which deserves the closest attention is the one

\* A Modern Outlook: Studies of English and American Tendencies. By J. A. Hobson. London: Herbert & Daniel. 5s. net.



on the Faith of Free Thought, in which he greets a revival of a distinctively religious movement among intellectual people outside the churches as of supreme significance in the spiritual life of the nation.

"The work of faith is poetry," he says, "the operation of the creative spirit of man, the impassioned imagination in its endeavours to seize the moving spectacle of life and to gather motive power and guidance. That this new approach to faith and poetry should be made simultaneously from so many different quarters outside the churches will, in our judgment, be fraught with enormously important results in a spiritual revival, which is already seen to awaken no mean response inside the churches."

Mr. Hobson has said the same thing in other words elsewhere, but it cannot be repeated too often, till both in church and world the deaf hear and the blind see.

### THE QUEST.

*The Quest* for October opens with a fine poem entitled "The Creed of My Heart," by the author of "The Creed of the Buddha," the dominant note of which is indicated in the following lines:—

"I breathe the breath of the morning. I am one with the one World-Soul.

I live my own life no longer, but the life of the living Whole.

\* \* \* \* \*

The sun has climbed to the zenith, but his light has died from the skies:

There is fear at the heart of Nature, and a mist of tears in her eyes.

Dark as despair the storm-clouds in sad procession move—

But my heart is aflame for ever with the dawn of the light of love."

Father Hugh Benson contributes an article on "The Life of Jesus Christ in His Mystical Body," and makes a claim for the dogma of unique divinity which it is growing increasingly difficult to enforce in the modern world. The first part of an extremely interesting paper on "The Sikh Religion," by Mr. M. A. Macauliffe, will be read with special pleasure by all who are anxiously looking forward to the fusion of the religious spirit of the East and the West, which it is hoped will become a reality in the future. Many of the incidents in the life of Nanak, the Guru, and founder of the Sikh religion, remind us of the life of Christ; indeed, there is a strange similarity between the experiences of all the great founders of religion which shows that the spiritual life is indeed one. Among the other articles we may mention one by the editor, Mr. G. R. S. Mead, on "The Sacred Dance of Jesus," and a "Reply" on the "Jesus or Christ?" controversy by the Rev. R. Roberts.

### LITERARY NOTES.

NINE new sketches by Leo Tolstoy, entitled "Three Days in the Village, and other Sketches," translated by Mr. and Mrs. Aylmer Maude, will be published by Mr. C. W. Daniel for the "Free Age Press." The sketches are written in the style of

Tolstoy's "Popular Stories and Legends," and give the reader various glimpses into modern life in Russia. Tolstoy has more than once expressed his appreciation of the work of the Free Age Press in issuing popular editions of his writings.

\* \* \*

It is announced that Messrs. Chapman & Hall have a new book by Dr. Alfred Russel Wallace in the press. It will be called "The World of Life: its Scientific and Religious Teachings." It contains a vigorous defence of Darwinian evolution. It also seeks to prove that science involves logically a belief in "a creative and directive power acting continuously throughout the development and growth of every organism, and in every living cell of each organism." This defence of Theism from the scientific point of view will give a special interest to the book for students of religious thought.

\* \* \*

AN interesting announcement is made by the Oxford University Press of the forthcoming publication of Traherne's "Poems on Felicity," edited by H. I. Bell. The MS. from which these poems have been taken has been discovered in the British Museum. It is said to contain a number of poems hitherto unknown, two or three of them equal to anything else written by Traherne, but the new volume is hardly likely to dim the lustre of the edition of Traherne's poems with which Mr. Bertram Dobell surprised and delighted all lovers of English poetry a few years ago.

\* \* \*

A SECOND and enlarged edition of Mark Rutherford's "Pages from a Journal" is also announced by the Oxford University Press, together with a companion volume entitled "More Pages from a Journal."

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MESSRS. J. M. DENT & SON will issue among their autumn books "Blake's Vision of the Book of Job," a study by Joseph H. Wicksteed, M.A., with reproductions from the original copy of Job.

\* \* \*

THERE have been few losses to the cause of pure literature in recent years comparable to the premature death of J. M. Synge. Messrs. Maunsell & Co., of Dublin, announce that they will shortly issue a collected edition of his dramas, poems, and prose writings, in four volumes.

\* \* \*

RECENT events in Lisbon remind us that Philip Doddridge is buried there. Doddridge, who died in 1751, is chiefly remembered by his hymns, of which perhaps the best known are "Hark the glad sound, the Saviour comes," and "O God of Bethel by whose hand," but he was also a scholar of repute in his day, and a notable leader in the cause of Nonconformist education. He settled at Northampton in 1729, and conducted a theological academy there for more than twenty years.

\* \* \*

WE are not surprised to learn that the translation into Italian of Monsignor Duchesne's book "Histoire Ancienne de l'Eglise," has caused considerable searching of heart in official clerical circles in Rome. Many readers must have viewed with astonishment the complacency with

which the authorities have given their *imprimatur* to four editions of this scholarly and outspoken book. It may have to share the fate of Sabatier's "Life of St. Francis," which first of all received the Papal blessing, and afterwards was placed upon the Index.

\* \* \*

It is well known that Thackeray left instructions that no biography of his should be published. The most reliable information about his literary life is contained in a series of biographical prefaces which Lady Ritchie wrote a few years ago. These have now been re-arranged with many new letters and illustrations, and will form a special feature of the Centenary Biographical Edition of the works which Messrs. Smith, Elder & Co. will issue in twenty-six volumes during the coming year. The first two volumes, containing "Vanity Fair," will be ready on November 15.

\* \* \*

THE Rev. W. C. Hall has sent us an article on "Christopher Marlowe," reprinted from the *Manchester Quarterly*, and published by Sherratt & Hughes, Manchester. The author has a great admiration for "kind Kit Marlowe," and although he does not seek to make him appear as a saint in these pages, he is somewhat concerned for the honour of one who has contributed so much to the English drama, and who has been so persistently vilified. Mr. Hall says: "I believe that in the recrudescence of a serious care for the national drama there will be a new regard for Christopher Marlowe. May it be ours to see upon a worthy stage the creations of his art and life. But, if it be not for us, still there is the printed book—it has pages scored with sweetest melody, it has pages of majestic eloquence, of speech that rings with 'high-astounding terms,' and gentle terms of lover's hap and sadness."

### PUBLICATIONS RECEIVED.

MR. E. ARNOLD:—The Diary of a Modernist: William Scott Palmer. 5s. net.

MESSRS. BOWES & BOWES, CAMBRIDGE:—The Failure of Liberal Christianity, and Some Thoughts on the Athanasian Creed: F. C. Burkitt, M.A. 6d. net.

British and Foreign Unitarian Association:—Things New and Old: Religious Essays. 2s. net.

MR. PHILIP GREEN:—The Story and Significance of the Unitarian Movement: W. G. Tarrant. 1s. net.

MESSRS. HODDER & STOUGHTON:—Louise Chandler Moulton: Lilian Whiting. 6s. net. Shakespeare's Hamlet: Illustrated by W. G. Simonds. 10s. 6d. net. Longfellow's Evangeline: Illustrated by Sidney H. Meteyard. 10s. 6d. net.

KEISEISHA-TOKYO:—Messiah: The Ancestral Hope of the Ages.

MR. ELKIN MATHEWS:—The Hours of Fiametta: Rachel Annand Taylor. 2s. 6d. net.

MR. JOHN MURRAY:—The Rubaiyat of Hafiz. 1s. net.

THE POWER BOOK CO.:—Rejoice Always: F. S. and M. B. van Eps. How to Make Life a Success: Jules Fiaux.

MESSRS. SWAN SONNENSCHNEIN & CO.:—Modern Socialism in its Historical Development: Dr. M. Tugan-Baranovsky. Translated from the Russian by M. I. Redmount. 3s. 6d.

MR. FISHER UNWIN:—Medieval Italy from Charlemagne to Henry VII.: Prof. Pasquale Villari. 15s. net. Historical Vignettes: Bernard Capes. 7s. 6d. net.

### MISCELLANEOUS.

Mind. International Journal of Ethics.



## FOR THE CHILDREN.

## GOD'S GIFTS—THE FLOWERS.

ALTHOUGH autumn has come, the gardens are still gay with colour, and surely never have the dahlias been so large and splendid, the asters so richly coloured, or the Michaelmas daisies so plentiful. But you do not find the flowers only in pleasant gardens. I often pass through some dingy side street in the city, and see the flower-girls sitting on the curb-stone making posies of fragrant blossoms which they will presently offer for sale in the more crowded thoroughfares. They do not treat them as kindly as the gentle lady in Shelley's poem, "The Sensitive Plant," treated her narcissi and anemones, touching them so tenderly that, as the poet says:—

"I doubt not they felt the spirit that came  
From her glowing fingers through all  
their frame."

As a rule they pierce their soft, silken petals with sharp wires, and twine more wire round the pliant stalks, so that even when they are thirsty and tired they must still hold up their heads stiffly, and try to look fresh and cheerful. But these poor girls are not hard-hearted; they have their living to make, and they cannot "afford," as we say, to be sentimental even about lilies and violets and roses. As for the flowers, they bear themselves as bravely as they can, giving out their delicious odours as long as they are able, and only yield up their lives when they can no longer bear the pressure of the wires, the scorching of the sun, or the buffeting of the cold winds.

I wish they knew, these roses and lilies and violets, how much their silent message of patient love and beauty means to many tired workers who catch the glow of their pretty faces as they hurry past. City ways are busy ways, and people who are going to and fro have very little time to think about anything but the immediate work they have in hand, and if you were to stop a man or a woman in Cheapside and tell them that buying and selling isn't everything—that loving God and trying to outdo your neighbour in business do not go together—and that people should not be shut up, day in and day out, in hot and crowded factories, where one can never hear the birds singing or the wind rustling the trees—they would stare at you. They might even think you a little mad, and try to get away from such a dangerous person. Yet this is what the flowers are always saying to the passers-by, and, although some listen and some do not, everybody loves them, and nobody calls them mad. That, I think, is because they speak so quietly, and without getting cross or excited. Wherever we meet them, and under whatever circumstances, flowers have always something to tell us that it is well for us to know, and if we cannot understand what they say, very likely that is because our minds are already busy with more worldly thoughts than theirs. Two friends were talking one day about nasturtiums, which really do not receive as much admiration and attention as they deserve. One said that he had a particular affection for them, because they gave themselves to the world so unselfishly, and with such an air of

cheerfulness. "Oh," said the other, "I don't care very much for nasturtiums; they are too common, and will grow as gaily over a coal-shed as in any other place." "That is why I like them," replied his friend; "they don't mind *where* they are planted, and they are never so happy as when they are trying to cover up something ugly." It seems to me that the second speaker understood the message of the nasturtiums better than the first, and that he revealed a more sympathetic nature.

This, however, is certain, that people are only able to appreciate the beauty and truth of a thing if it appeals to something that is true and beautiful in themselves. "The pure in heart see God," as Jesus said—see God, that is, in all the wonderful things that He has made and in the hearts of their fellow men, which is the only way in which human beings can "see" Him. Whether you are looking at daffodils dancing in a green glade, at a mountain slope reflected in some silvery lake, into the soft brown eyes of a dog, or the face of somebody whom you have not met before, you see there something which has sprung right out of your own heart. And if you have been thinking angry thoughts, or selfishly trying to get your own way—which always means hurting other people—the most exquisite things will have a certain shadow of ugliness cast on them by your wilful temper and cloudy face. What you look upon feels it, too. Flowers, for instance, like children, flourish better in an atmosphere of love than in places where they only receive just the amount of care which is necessary to keep them alive, and, as our thoughts make what are called *vibrations* in the air we breathe, which affect other living things, it is easy to understand how our coldness can wither them, and how our love can make them happy. We must realise, too, that it is as important to *think* rightly as to *act* rightly, so that we can pour nothing out of our minds into the atmosphere around us that can hurt or poison any thing outside ourselves.

Those who have patiently studied nature tell us that, not only are human beings "members of one family," but that the same life force that is in us runs right through the plants and animals, so that we can no longer draw a hard and fast line between them and ourselves. There is a great difference, of course, between what is called the *consciousness* of a plant and the consciousness of a man—that is to say, between the way things affect that part of the plant which seems to reveal a wise and prudent care, and that part of a man, his brain, which serves the same purpose. Yet the devices of flowers for getting nourishment, for scattering their seeds, storing nectar, and attaching themselves to rocks and walls are so wonderful that the cleverest men have found themselves unable to account for their ingenuity except by admitting that they must have minds of their own! And it has lately been discovered that they have eyes as well. A learned German professor found that out, and German professors are so often right! The plants do not form a clear *picture* or *image* in their minds as a result of what they see in the way we do, but they can distinguish between light and darkness, and they make use of their knowledge by arranging their leaves in such a fashion that they can

catch the largest possible amount of sunshine. You must often have noticed that plants in a room gradually turn towards the light if their position is not frequently changed. This, it appears, is the result of *seeing* as well as of *feeling*.

The eyes of a plant are very numerous, and arranged like little lenses to focus the light, some of them being stronger than others and having their reflective powers increased for special work. This is very wonderful, but then all life is like a fairy-tale, and nature herself is so full of magic that it sometimes seems as if we are living in an enchanted dream from which we shall presently awake. And I'm not sure that, after all, those old poets were not right who thought that if you lopped off the branches of a tree it groaned dreadfully, just as we should groan if anybody cut off our arms. Wordsworth always felt that there was "a spirit in the woods" of his native Westmoreland, and less gifted people can only pray for the insight and sympathy which brought such knowledge of the great life which we all share to these prophets and singers.

L. G. A.

## MEETINGS AND SOCIETIES.

## UNITARIAN HOME MISSIONARY COLLEGE.

OPENING OF THE SESSION, 1910-11.

On Thursday, October 6, a good attendance of friends of the Institution assembled at Summerville to hear the opening address by the Principal on "The Personality of Michael Servetus." Three reasons were given for the choice of this topic. (1) The president of the college had generously presented to the library copies of the earliest publications of Servetus in rare first editions. (2) Next year would be the 400th anniversary of the birth of Servetus. (3) He was afraid Unitarians thought more of the fate of Servetus than of his life and personality. These were good reasons, but, as the address proceeded, a fourth reason emerged that was not stated at the outset. Servetus, the student, came before us, persistently industrious, amazingly swift in the acquisition of learning, mastering Hebrew, for example, in the space of a year or so. We heard how his mind had been awakened at the University of Toulouse, that hotbed of Roman Catholicism, in 1528, when, with other scholars, he began for the first time to read "The Holy Scriptures and the Evangel." We heard of his early acquaintance with original texts. His first book, on "Trinitarian Errors," was published when he was only 20. How did a lad not yet of age acquire his attainments? Where did he get his books? He must have ransacked libraries, yet his brain was not bemused. To make use of a saying of Andrew Kippis, "He had not rammed so many books into his head that his brains refused to move." In fact, Servetus was a great student. His high seriousness of purpose, his devotion to theology, his wonderful versatility and achievement in other branches of science and thought were brought out. He felt himself to be a man with a mission. As he advanced in years there grew within him a vivid sense of personal relationship to Christ. He accepted the inerrancy of the Bible, yet said that the true Christian was independent of the Bible for his religion. "Christ is my only Evangelist." The law of Christ was a law of the heart. Servetus was cut off untimely at the early age of 42, when his ever-growing mind had not shown its fullest powers. A stimulating



address for students to hear, and for men setting out to prepare themselves for the Christian ministry.

At the close of the address the Principal referred to the work of the session. They were still under the shadow of loss. Mr. Manning's place could not be filled. As an experiment the regular students in theology were to make more use of the classes at the University. Five new men had been admitted, one of whom had matriculated. For them and not less for the benefit of all, Mr. Leonard Agate, M.A. (Manchester), B.A. Cantab., had been appointed assistant tutor and general supervisor of studies. Out of ten candidates Mr. Agate had been unanimously approved as most suitable. He would reside in the college, and it was no small guarantee of his fitness that he was a son of the manse. In addition to his other duties, Mr. Agate would give a course of lectures to the theological students on "The Problem of the Synoptics." He commended him to the friends of the college with every good will and wish.

A vote of thanks to the Principal for his address, proposed by the chairman, Sir William Talbot, and heartily carried, concluded the proceedings.

#### NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSOCIATION. ANNUAL MEETING.

THE annual sermons of the Association were preached on Sunday, October 9, in the Church of the Divine Unity, Newcastle-on-Tyne, by Rev. Charles Hargrove, M.A., of Leeds, President of the British and Foreign Unitarian Association. There were good congregations, the evening attendance being increased by the presence of many members of Unity Church, Gateshead.

The annual business meeting of the Association was held at the Church of the Divine Unity, Newcastle-on-Tyne, on Monday, October 10. Rev. Alfred Hall, M.A., President of the Association, occupied the chair. Representatives of the churches of the district were present, and also the Rev. C. Hargrove. The Committee's report was read by the secretary, Rev. S. S. Brettell, M.A. It spoke of the new life that had been infused into the Church of the Divine Unity, Newcastle, under the able leadership of Rev. A. Hall, and said that the Association had already benefited by the prosperity of the church. Reference was made to the successful work of the Van Mission in many towns and villages in the Association's area, and to the inauguration of the new Advisory Committee for the North of England. The report was adopted on the motion of the Rev. W. Wilson, seconded by the Rev. W. Lindsay.

The Rev. Alfred Hall was re-elected president and the Rev. S. S. Brettell secretary, Mr. W. Gelley financial secretary, Rev. W. Wilson plan secretary, and Mr. T. F. Bolam auditor. The best thanks of the meeting were given to Mr. S. Pescod, who is retiring from the office of treasurer, for his valuable services. On the motion of Miss C. C. Lucas seconded by Rev. W. Lindsay, a resolution condemning the opium traffic was carried.

A public meeting was held in the evening, over which Rev. Alfred Hall presided. There was a large attendance. The Chairman gave an impressive address on the theme that the church exists for religion and not religion for the church. A vote of thanks to Rev. C. Hargrove for preaching the annual sermons was passed very heartily on the motion of Mr. J. T. Southern, seconded by Mr. C. Carter, and Mr. Hargrove replied. Ten minute addresses were given as follows:—"The Church and the Individual," by Rev. W. H. Lamballe; "Church-going," Rev. W. Wil-

son; "The Church and the Outcast" Rev. W. Lindsay; "The Church and its Worthies," Rev. S. S. Brettell; "The Church and the Young People," Rev. W. F. Kennedy.

#### MANCHESTER COLLEGE, OXFORD.

THE opening address of the session will be given on Monday by the Rev. L. P. Jacks. The programme of lectures for the Michaelmas Term, which has just been issued, includes special courses by Professor Henry Jones, of Glasgow, on Hegel's "Theory of Man and the State," and by the Rev. A. J. Carlyle, Dunkin Lecturer in Sociology, on "Liberty, Political and Social."

The names of the Rev. D. C. Simpson, M.A., who has succeeded the Rev. W. E. Addis, M.A., and of Mr. H. E. B. Speight, M.A., appear on the regular teaching staff of the College for the first time.

The list of special preachers, in addition to members of the staff, includes the Rev. Dr. Drummond, the Rev. J. Wood, of Birmingham, the Rev. H. Gow, of Hampstead, and Principal H. C. Maitra, of Calcutta.

#### NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

**The United Service at the Dutch Church, Austin Friars.**—We desire to call the attention of our readers to this service, which will be held to-morrow evening. In order that there may be no difficulty in finding the way, members of the Boys' Own Brigade will act as guides to visitors from the various railway stations in the city.

**British League of Unitarian and other Liberal Christian Women.**—Miss Violet Preston writes to us:—"May I call the attention of your readers to the meeting of the above, which will take place on Thursday, Oct. 27, during the meetings of the B. & F.U.A., which are to be held in Birmingham. The chair will be taken at 2.30 p.m. by Mrs. Tangye, and the speakers include Miss Palethorpe (Liverpool), Mrs. Sydney Martineau, and Miss Helen Brooke Herford (London)."

**Aberdeen.**—A special sermon was preached in the Unitarian Church, Skene-street, on Monday evening, by the Rev. J. M. Lloyd Thomas, of Nottingham, on "The Militant Note in Modern Churchmanship."

#### Acton: Welcome to the Rev. A. C. Holden.

—A public welcome was given by the congregation of the Acton Unitarian Church to the Rev. A. C. and Mrs. Holden last Saturday, Oct. 8. In addition to a good assembly of the members, several friends were present from other London churches. Apologies for absence were received from the Rev. W. G. Tarrant, Dr. Blake Odgers, and the Rev. A. Hurn, formerly minister of the congregation. The chair was taken by Dr. Herbert Smith, of Hampstead. The chief speaker was Principal Carpenter, who spoke on behalf of Manchester College, Oxford. Mr. Holden, he said, had given a proof of independence and sincerity by giving up the fellowship in which he had been brought up, and then returning to it after a period of service in the Church of England. It was no small thing first of all to join, and then to quit, the ministry of such a church. It could only be under the imperious demands of truth that a man could bear to do it, and take up a ministry often obscure, and always laborious, but having the advantage of single-eyed devotion to the truth. He trusted that the congregation would give to him their fullest confidence and unstinted

support. All round the world, he continued, there was a ferment of thought which was making in the direction of what they had learned to love as Liberal Christianity. The day of suspicion and prejudice was passing away, and they were realising that they were a mighty army with the forces of science and the moral energies of mankind on their side. Mr. Athawes, on behalf of the congregation, gave to Mr. and Mrs. Holden the heartiest and sincerest welcome they could possibly offer. The Rev. H. Gow, on behalf of the London ministers, spoke some feeling personal words in appreciation of Mr. Holden. He referred specially to the broad, generous, and sympathetic letter, full of the spirit of friendship and appreciation of his work, which Mr. Holden had received from the Archbishop of Canterbury when he resolved to leave the Church of England and enter upon a short period of study at Manchester College. It threw a strong light both upon the breadth of mind of the Archbishop, and the qualities of Mr. Holden. The Acton congregation was the joint product of the activity of the Provincial Assembly and the London District Unitarian Society, and as president of the former he wished for a spirit of fellowship and co-operation between the two societies. He felt that as Liberal Christians they were only at the beginning of their career, they were going to have their chance, and with a spirit of hope they were bound to conquer. Among the other speakers were the Rev. F. K. Freeston, the Rev. W. H. Drummond, and Mr. A. Wilson. The Rev. A. C. Holden, in a short speech, expressed his warm thanks for the cordiality of the welcome. He would never regret his period of service as a clergyman in the Church of England. I return, he said, to my spiritual home more firmly convinced of the stability and eternal reasonableness of the principles on which it rests, and the privileges which it provides. These privileges it will be our endeavour to honour and extend.

**Ballyclare.**—On Sept. 25 the Rev. W. Fielding brought to a close a ministry of almost twenty-six years in the Old Presbyterian Church. At the conclusion of the service a presentation was made to Mr. and Mrs. Fielding by Mrs. Bulmer on behalf of the congregation.

**Belfast: All Souls' Church—Induction.**—The Rev. E. A. Voysey, formerly of Northampton, was installed as minister of All Souls' Church, in succession to the Rev. W. H. Drummond, on Wednesday, October 5, when a large number of friends assembled. The Rev. John D. Davies preached from the text John xiii 5, and a statement of Presbyterian principles was made by the Rev. Wm. Napier. The usual questions having been put to minister and congregation, Mr. Voysey spoke of his aims and principles in the work of the ministry. His ambitions, he said, in regard to the spiritual life of the church were unlimited. He desired the church to be as spiritually strong as the grace of God could make it. He would endeavour to do his part faithfully, but he must inevitably fail without the loyal support of the congregation. After the installation prayer, which was offered by the Rev. M. S. Dunbar, the charge to the minister was given by the Rev. Joseph Wood, of Birmingham, and to the congregation by the Rev. H. J. Rossington. Mr. Wood used his opportunity to speak to ministers generally. He reminded his ministerial brethren of the need of self-discipline. It was not sufficient, he said, to prepare a sermon—the minister must prepare himself to preach the sermon, and this involved not merely a process of thinking, but a process of being and living also. He who dealt with the souls of others must have regard to his own soul. He must be a student of the Bible, not for the sake of sermons, but his own spiritual life; and along with this should go purity of motive. The temptation to professional success would lead a man to think more of turn-



ing an eloquent phrase than of turning a man to righteousness. Mr. Rossington reminded the congregation that a ministerial settlement was a venture of faith on the part of both minister and people. Let them regard their minister as a friend, one in whom they could confide, and to whom they could speak freely of the deep things of the spirit, for the minister found in that his greatest encouragement and incentive to duty. At the close of the service luncheon was served in the Rosemary Hall, Dr. John Campbell presiding. The toast of "The New Minister" was proposed. Mr. Voysey suitably replied, expressing his hope that young and old would work together for the welfare of the church. Mr. John Rogers gave the toast of "The Non-subscribing Presbyterian Church of Ireland," and the Rev. Edgar Lockett responded; the Rev. E. I. Fripp gave the toast of "All Souls' Church," to which Mr. John Dickson replied. The toast of "Our Co-Religionists" was given by Mr. S. Shannon Millin, B.L. The Rev. R. W. Seaver, B.D. (Episcopalian) replying, thought that what was needed to-day in the church was a more robust type of spirituality. They had to make Christianity respected. Dr. Purves (Presbyterian) distinguished between interpretations of Christianity and the spirit of Christ, and expressed his desire to co-operate in all good work. He missed the counsel and fellowship of their former minister, and he expected to find a good friend in Mr. Voysey. The toast of "The Visitors" having been given by the hon. secretary of All Souls' church, Mr. J. E. Barker, and the Right Hon. Thomas Andrews having responded, the proceedings terminated. In the evening a social meeting was held in Rosemary Hall, and addresses were given by the Revs. E. I. Fripp, Joseph Wood, E. A. Voysey, and Mr. George Mead, of Northampton. Apologies for absence and congratulations were received from Principal Carpenter, Principal Gordon, Dr. Drummond, and the Revs. W. H. Drummond and J. C. Street.

**Bermondsey: Fort-road.**—On Wednesday evening, Oct. 5, a welcome meeting was given to Mr. A. Allen, the newly appointed lay minister. Mr. A. Wilson, President of the London District Unitarian Association, presided, and the speakers were Revs. G. Carter, L. Clare, W. G. Tarrant, and J. A. Pearson. Mr. Crocker gave the welcome on behalf of the congregation, and Mr. Davison for the Sunday-school.

**Blackpool.**—The Rev. George Knight, who has just terminated his ministry at the Waterloo-road Church, South Shore, was the recipient of the gratitude of the congregation and some parting gifts at a social meeting held on Wednesday, Oct. 5. In returning thanks Mr. Knight said that though regret might be felt that more had not been achieved, yet he had no sense of disappointment in the work whatever. When they considered that Blackpool was a seaside place, and that there were great demands made upon the people in summer time, he thought they had done excellently, and he thought, too, that the future was bright with promise for them. He thanked them all with his whole heart, and should ever value the gifts which they had made.

**Guildford.**—Anniversary services were held on Sunday, Oct. 9, Mr. Walter Russell conducting the evening service. At the congregational meeting which followed, Mr. Ward tendered his resignation as minister, to take effect at the end of the year. After discussion it was resolved to ask him to reconsider his decision.

**Ilford.**—Anniversary services in connection with the Ilford Unitarian Church were held on Sunday, Oct. 9, the preacher being the Rev. Principal Carpenter of Oxford. A feature of the morning service was the simple and charming address which Dr. Carpenter gave to the children after the second lesson. There were large congregations at both services, the church in the evening being crowded. We

understand that Dr. Carpenter was deeply impressed by the earnestness and vitality of this new centre of liberal religious life, which was started only four years ago, and of the need of securing the services of a settled minister as soon as suitable arrangements could be made.

**Islington: Uni ty Church.**—Rev. Dr. Tudor Jones will deliver a lecture (with lantern illustrations) in the schoolroom, on "Schiller and Goethe at Jena and Weimar," on Tuesday, October 18, at 8, to which friends are heartily invited.

**Liverpool: Ullet-road.**—The opening lecture of the Rathbone Literary Club was given on Friday, Oct. 7, by Sir William Bowring, who described a visit which he made to the Yellowstone National Park in 1897. Col. J. Goffey, J.P., presided.

**London: Highgate.**—The Spears Memorial Buildings were crowded on Monday evening last with people who had come to celebrate the twenty-fifth anniversary of the foundation of the Highgate-hill Unitarian Christian Church. All the stages of its growth were represented by friends old and young, original members and more recent adherents, former members of other churches, and men and women who have found at Highgate that stimulus to the spiritual life which has made organised religion again of value to them. It has been the characteristic of the Highgate church to make Unitarians who, while faithful to their own church, have been always ready to take a part in the larger life not only of the denomination but of the city. The first hour was devoted to social intercourse, the renewing of old friendships, and recalling the struggles of the early days of the movement. Many were absent whom we could have wished to see present—Sir Edwin and Lady Durning-Lawrance, Dr. Courtney Kenny, the Misses Sharpe, Mr. John Harrison, and Mr. H. G. Chancellor, M.P.—but their good wishes were with the friends assembled. Mr. F. Withall presided over the meeting, and spoke of the early years of the movement, telling of the hopes that inspired the founders, the help given by the London District Unitarian Society, and the spirit of the church to-day. Mr. Wilson, president of the London District Unitarian Society, expressed the congratulations of his society, and spoke of the help it now received from the vigorous church at Highgate. Rev. Dr. Tudor Jones, of Unity Church, Islington, told of his coming into touch with Rev. Robert Spears by means of a volume of Channing's works in the days when he was a teacher in a remote country town in Wales, and of his association with other members of the church. Rev. J. Arthur Pearson, minister of the London District Unitarian Society, congratulated the congregation upon being in touch with its ancestors and carrying on their work in the spirit of the founders. He looked forward to the time when Highgate should have a branch church of its own. Mr. Penwarden, who is an energetic lay-preacher, told of his coming to Highgate and the blessing it had been to him. Then the minister of the church, Rev. Addison A. Charlesworth, in a few words brought the meeting to a close by inviting all to join with him in prayer. It was a grand meeting, one that ended on a high note. Among those present were Mr. A. Broadbent, Mr. Colebrook, Mr. and Mrs. A. Savage Cooper, Mr. and Mrs. J. H. S. Cooper, Mr. and Mrs. Cox, Mr. and Mrs. Forbes, Mr. Jago, Mr. F. R. Nott, Mrs. Charles Talbot and Miss Lilian Talbot, Mr. and Mrs. T. B. Taylor, Mrs. Robert Spears and Miss Spears, Mrs. and the Misses Withall.

**London: Kilburn Unitarian Church.**—Harvest Festival services were held last Sunday, the preacher being the Rev. J. E. Stronge, who for nearly eleven years was minister of this church prior to his removal to Kidderminster. There were large congregations. On the following evening a soirée was held, to which the members of the neighbouring congregation at Rosslyn Hill were invited, and

a considerable number attended. The evening was spent most enjoyably, and the neighbourly fraternisation was both gratifying and inspiring. A Sunday-school was started at Kilburn a fortnight ago, and it begins with 34 scholars, all drawn from the adjacent congested district. In connection with the church there is also a mothers' meeting of over 70 members, a boys' club and a girls' club, each with a membership of over 60.

**Luton.**—The first annual and tea meeting of the new movement here was held in the Good Templars' Hall, on Friday evening, Oct. 7, when thirty-two friends were present. The Rev. W. H. Drummond, B.A., presided. After the reports of the hon. sec. and treasurer had been read, the Rev. W. H. Drummond spoke of the desirability of placing the movement on a better footing. He suggested carrying out a series of special Sunday services by prominent ministers, to be followed by an oversight of the congregation by one minister for a few months to ascertain the feelings and enlist the sympathy of those who desire a permanent church in this town. A new congregational committee was appointed to suggest the best plans for future arrangements, and attend to other local matters.

**Manchester District Association of Presbyterian and Unitarian Churches.**—For three or four years past, it has been the practice of this Association to hold a united autumnal gathering of members of its affiliated churches, for the purpose of inaugurating the work of the winter season, and of cultivating the spirit of comradeship among the people who are actively engaged therein at their respective centres. This year the event took place on Saturday, Oct. 8. There was afternoon service in Cross-street Chapel, at which the Pendleton choir led the singing, and the Rev. G. C. Sharpe, of Longsight, preached the sermon, taking as his text Matthew xi. 8, "What went ye out for to see?" It was an opportune and impressive utterance, relating to the present position and the future prospects of the liberal movement in religious thought, and worthy of a much larger audience than assembled to hear it. This latter remark may also be made of the evening speeches, delivered in the Memorial Hall, after an interval for tea, which was served in the Lower Mosley-street schools. At this meeting the chair was occupied by Mr. J. Wigley, President of the Association. Mr. Oliver H. Heys, the lay secretary, accompanied the opening and closing hymns, the Rev. Dendy Agate, B.A., offered prayer, and addresses on various aspects of Church life and work were given by the Rev. J. Worsley Austin, M.A., of Birmingham, and E. W. Sealy, M.A., of Manchester, and by Mr. Philip M. Oliver, of Bowdon, secretary of the Social Questions Committee of the Association.

**Rivington.**—A striking instance of harmonious feeling between Church people and Non-conformists was afforded on Saturday evening in the little village of Rivington, near Horwich, the site of the Liverpool Corporation's water-works. A gathering was held in the Unitarian schoolroom, including representatives from the several religious denominations in the locality, and presided over by the Vicar of Rivington (the Rev. W. Ritson), at which a presentation was made to the Rev. S. Thompson, who since 1881 has been the minister of the Unitarian church there. The presentation consisted of a purse of gold and an engraved writing-case and inkstand. Towards this presentation very many Church people contributed, including the vicar, who also made the presentation. Rivington is one of the few places in England at which the vicar is elected by the parishioners, and at the appointment of the present incumbent, over 30 years ago, a Unitarian was in the chair.

**Southport: Portland-street Church.**—The anniversary services were held at Portland-street Church on Sunday, Oct. 2, when the sermons were preached by the Rev. Douglas



Walmsley, B.A. On the following Wednesday the Anniversary Social Meeting was held, the chair being taken after tea by the chairman of the Church Council, Mr. H. B. Jagger, who made reference to the loss the Church had sustained by the removal to Leeds of Mr. Scott, and the good fortune of the congregation in having secured the temporary services of Mr. Walmsley. The Rev. Douglas Walmsley expressed his pleasure at having an opportunity under such circumstances of resuming his old work, the highest of all work, that of preaching the Gospel, and the special pleasure it afforded him to meet in the Southport congregation some of his old Bury friends. Speeches were also made by the Rev. T. Lloyd Jones, and the Rev. Sydney H. Street, B.A.

**Harvest Festivals.**—We have received accounts of harvest festival services which have been held at Unity Church, Islington; Bank-street Chapel, Bolton; Mary-street Chapel, Taunton; St. Thomas Chapel, Ringwood; Fort-street, Bermondsey; and at Ipswich and Horsham; London (Stepney); Diss (Norfolk); and London (Stratford).

## NOTES AND JOTTINGS.

### SPOILING THE THEOLOGY.

In his address at the National Liberal Club Mr. Booker Washington said that a negro theologian was once explaining why the children of Israel crossed the Red Sea in safety, and why the Egyptians were drowned. "You see," he said, "it was the middle of winter, and the children of Israel crossed in the mornin', when the ice was nice and hard. But the Egyptians crossed at twelve o'clock when the sun had been shinin' and melted the ice and they were drowned." "That can't be true," said a young coloured student, "for I've learnt from my geography that ice won't freeze so near the equator." "Just what I expected," retorted the preacher. "There's always some of these larned young men to spile our theology. But I'd hev you to know that them times I'm talkin' about was before there was jographies and 'quators.'"

### BOOKER WASHINGTON AND THE MINISTER.

Dr. Booker Washington also told a story of a dispute which took place in a church in a rural district between the congregation and the minister. The congregation refused to pay the minister his stipend, and he (Dr. Washington) was called in. He urged the congregation to pay the minister at once, and asked one of the members of the church to tell him the real reason of the dispute. The man muttered something, and then said, "We are not going to pay him any more money, because we paid for these sermons last year."

### THE TOWN PLANNING EXHIBITION.

The Town-Planning Exhibition which was opened at the Royal Academy on Monday is by far the largest and most illuminating collection of plans, drawings, photographs, and models of city development which has so far been got together in this country. The drawings which have come from America, Germany, and France are particularly well-executed, and the historical drawings in the British section are very interesting. Where the English section is undeniably strong, however, is in its evidence of activity in garden village development. The exhibits come from Bournville and Port Sunlight, Hampstead and Letchworth, Manchester, Liverpool, Swansea, and many other places, and they prove the easy supremacy of our own country in this field.

### THE BISHOP OF BIRMINGHAM ON FUNERALS.

The Bishop of Birmingham, preaching at a friendly societies' parade at Birmingham recently, said he wished all classes of society would spend less money on funerals. He should like to see a thorough reform in this matter. It was most lamentable to see how much money even poor people would devote to funerals. He wished to see the bodies of the dead treated reverently, but there was no reason in the world why we should favour expedients which resisted, instead of helped, the healthy actions of those natural agencies which would dissolve our bodies into the elements from which they came.

### DERBYSHIRE AND MISS FLORENCE NIGHTINGALE.

A meeting has recently been held at Derby, over which the Duke of Devonshire presided, for the purpose of promoting a county memorial to Miss Nightingale, whose family is closely associated with Derbyshire. The chairman said that the memorial must be something that would harmonise with all that Miss Nightingale loved best, and it must not only be a permanent memorial but a self-evident one, whether it took the form of a public building or of rendering aid to some of their county institutions. Many suggestions were made, and a special committee was appointed to consider the matter.

### RAMMOHUN LIBRARY IN CALCUTTA.

In order to give a concrete shape to the memory of Raja Rammohun Roy, a library has been started in his name. The promoters of the library are trying to have a permanent habitation for it. We learn about eight thousand rupees have been promised up to the present day. A larger sum is necessary for this purpose. We hope the followers and admirers of the Raja will contribute their quota to perpetuate the memory of the founder of New India.—*The Indian Messenger*.

### A GENEROUS GIFT.

Messrs. J. R. G. Grundy and Mr. Cuthbert C. Grundy, J.P., of South Shore, Blackpool, have presented to the Urban District Council of Cheshunt a freehold house called Elm Arches, which stands in three acres of well laid out gardens. This property is given for use as a public institute and assembly hall, and a condition is that the gardens shall be used as a public recreation ground, one portion being set apart as a children's playground. It is almost needless to add that the Cheshunt Urban Council has received the gift with grateful thanks. The Messrs. Grundy have placed several communities under obligation, and their generosity to the people of Bury and district, and to Blackpool, will be remembered for many years to come.

### SINCERE BIOGRAPHY.

Mr. Arthur Benson writes with much frankness in the October number of the *Cornhill* on the insincerities of the average biographer.

I do not think, he says, that there is anything which so clearly shows the weakness of our belief in the permanence of individuality, our lack of faith in immortality, in spite of our loud and glib profession to the contrary, as the low-spirited way in which we persist in thinking and speaking of the dead as if their human life were all, as if the record were closed and the progress arrested. It we really felt sure we should encounter the spirits of those we have loved in some other sphere, we should be ashamed to look them in the face if we had praised them insincerely, understood them feebly, poured nauseous unction over their memories, embalmed them with luscious and heady spices, hidden them away securely in the tomb.

## THE LIBERAL CHRISTIAN LEAGUE

President: Rev. R. J. CAMPBELL, M.A.

Autumnal Assembly Meetings,  
October 15th to 20th.

CITY TEMPLE AND KING'S WEIGH HOUSE.

Saturday, October 15th.

3.30.—Devotional Meeting. League Prayer Union.  
7.—League Reunion. Host and hostess: Sir Richard and Lady Stapley.

Sunday, October 16th.

10.—Devotional Meeting. City Temple and King's Weigh House. 11 and 7.—City Temple, Preacher, Rev. R. J. Campbell, M.A. 4.—United Conference. 8.15.—Communion Service. 11 and 7.—King's Weigh House, Preacher, Rev. E. W. Lewis, M.A., B.D. 3.30.—"Imperialism and Democracy in Religion." Surgeon-General. Evatt, C.B. (For list of other services where special reference to meetings will be made and fuller details of meetings see the Liberal-Christian Monthly, 1d., just issued.)

Monday, October 17th.

9.15.—Devotional Meeting each morning in the Lecture Hall, King's Weigh House. 10.—General Business Session, Lecture Hall. 2.30.—Muster at King's Weigh House, for visit to Westminster Abbey. 7.30.—Demonstration. The City Temple. Speakers: Rev. R. J. Campbell, M.A. (Chairman), Right Hon. D. Lloyd George, M.P., Mr. Joseph Fels and others. Doors open at 6.30. Admission by official ticket only. Reserved tickets by Shoe-lane and Plumtree-court entrances. Special collection for League Social Service Work.

Tuesday, October 18th.

10.—King's Weigh House Church. "The Mission of Liberal Christianity." Rev. Stopford A. Brooke, M.A., LL.D. 11.30.—King's Weigh House Church. "The Perpetual Sacrifice: The Symbolism of the Mass." Hon. and Rev. J. G. Adderley, M.A. 2.30.—Muster at King's Weigh House for visit to British Museum. 6.30.—King's Weigh House Church. "Liberal Christianity and the Foreign Mission Field." Rev. E. W. Lewis, M.A., B.D. 3.—King's Weigh House Church. "Incarnation." Sir Oliver Lodge, D.Sc.

Wednesday, October 19th.

10.—King's Weigh House Church. "The Responsibility of Women to the Civilisation of the Future." Lady Constance Lytton. 11.30.—King's Weigh House Church. "Liberal Christianity and the Sunday School Teacher." Rev. G. T. Sadler, B.A., LL.B. 3.—Muster at King's Weigh House for visit to League Social Service Centres. 6.30.—King's Weigh House Church. "The Value of Systematic Prayer." Lord Radstock. 8.—King's Weigh House Church. Dedication Service for Pioneer Preachers. Collection.

Thursday, October 20th.

9.15.—Devotional Meeting. City Temple Lecture Hall. 10.—City Temple. "E. D. Morel and the Congo." Speakers: Sir A. Conan Doyle, Ven. Archdeacon Potter, M.A., Dr. Orchard, Mr. I. Zangwill. 12.—Service. Rev. R. J. Campbell, M.A.

Early application should be made for tickets. Only a limited number left for Monday evening. Reserved tickets issued for Tuesday morning and evening, Wednesday morning and evening, Thursday morning. Stamped addressed envelope must be sent, and the committee would be grateful for a contribution enclosed towards expenses. Reserved seats can only be guaranteed until ten minutes before each meeting. All applications for tickets, inquiries, donations, &c., to be sent to the General Secretary, King's Weigh House, Thomas-street, Grosvenor-square, W.

## MANCHESTER COLLEGE, OXFORD

SESSION 1910-1911.

THE REV. L. P. JACKS, M.A., will deliver the Opening Address in the College, on Monday, October 17, at 5 p.m. Subject: "Is a Science of Man Possible?"

A. H. WORTHINGTON, } Secretaries.  
HENRY GOW, }

## LONDON DISTRICT UNITARIAN SOCIETY.

WILL all friends in town and country note that The United Service will be held in the Dutch Church, Austin Friars, E.C., on Sunday, October 16, at 7 o'clock. Preacher, Rev. J. M. LLOYD THOMAS; Organist, Mr. JOHN HARRISON.

## ILFORD UNITARIAN CHRISTIAN CHURCH,

High Road, near Connaught Road Corner, founded 1906 by the London and South Eastern Counties Provincial Assembly.

A THREE DAYS' BAZAAR will be held in the Hall adjoining the Church, on October 27, 28, and 29, 1910. To be opened on Thursday, 27th October, by Mrs. W. WALLACE BRUCE, at 4 p.m., Rev. FRANK K. FREESTON will preside. On Friday, 28th October, by Miss LISTER, at 5.45 p.m. (Tea for Visitors at 5), Mr. ISAAC S. LISTER will preside. On Saturday, 29th October, by LADY BETHELL, at 4 p.m., Mr. JOHN HARRISON will preside. All friends are cordially invited. Gifts of any kind will be thankfully acknowledged by Bazaar Treasurer, E. R. FYSON, 16, Airlie Gardens, Ilford; Bazaar Secretary, ARTHUR BEECROFT, 13, Ranelagh Gardens, Ilford.



## Educational, &c.

### "SALARY-RAISING" EDUCATION

A practical answer to the problem which is uppermost in the minds of "The Inquirer" readers and British public generally.

Recent articles in the press dealing with the problem of unskilled labour and how it is obviated in Germany by compulsory technical training of the boy has had a fitting answer. This answer has consisted of reported experiences of men, not only of the labouring and mechanic class, but of that great army of middle-class workers who suffer no less through lack of training—experiences showing how easy it is for men to raise themselves to good and valued positions through the aid of that influential institution, the International Correspondence Schools.

#### Voluntary versus Compulsory.

Some day, perhaps, we may have compulsory secondary education in this country. Meantime, it is well to note the splendid work being done by the I.C.S., as the "schools" are familiarly termed, because their system of training at some obviates all difficulties of distance or fixed hours of attendance.

The authorities of the ordinary technical schools are themselves the first to admit the enormous advantages possessed by the I.C.S. home tuition. For instance, Professor Boyd-Dawkins, D.Sc., of Victoria University, Manchester, recently stated:—

There is no organisation I know of anywhere in the world that brings the worker face to face with the need of technical education in the same way as this Institution does—an organisation which brings to bear the personal influence. I feel that this new method of instruction is of the highest value. I, as a member of the older system of education, welcome you as fellow-workers, doing a great work."

#### Opportunities for all Men.

Let us emphasise the fact that the teaching so eminently advocated here is available to all men of all ranks, ages, localities, and means. All the embarrassments and restrictions of ordinary class teaching are swept away. A man or boy can qualify equally for higher positions in his present vocation or for some entirely different, more congenial calling. For the I.C.S. courses (with their free equipments), are so thoroughly practical, understandable, and concise, and the pupils so carefully corrected and guided by practical experts through the post, and then finally assisted to actual better positions, that a little ambition in addition to ability to read and write, is all that is necessary for success.

#### Some Actual Successes.

Among the 120 odd different I.C.S. courses—all distinguished by the same practicalness and economical availability—are Civil Service, Illustrating, Applied Arts, Architecture, Civil Engineering, Analytical Chemistry, Book-keeping and Business Training, Publicity Work, and Foreign Languages; in all of which men have achieved successes as remarkable for their value as for rapidity of their achievement.

I.C.S. tuition or technical training is untrammelled by any sectarian or political surroundings—it is an absolutely independent business concern neither following nor directing any Party or Sect.

£25,000 were spent at London Headquarters during the past twelve months in keeping I.C.S. Text-Books up to date, and over 4,000 I.C.S. students have voluntarily reported promotion or advanced wages in one year. All the resources of the I.C.S. Students' Aid Department are placed at the disposal of students, which means that at the present moment less than 1 in 400 students are unemployed; this distinctly emphasises a well-known Educationist's recent remark that "The Way to Better Things is the I.C.S. Way." Space does not here permit of reports of these successes, but any reader of THE INQUIRER interested, in his own behalf or that of his sons or friends or employees, can obtain actual

#### Reference to these Students

by merely writing and stating the subjects or vocation concerned. They will also receive specific details of the whole possibilities of success in that particular subject as well as a book reporting the world-wide success and influence of the I.C.S. Please mention THE INQUIRER, and address the International Correspondence Schools at their Headquarters, Dept. 352/B45, International Buildings, Kings way, London, W.C.

### CIVIL SERVICE EXAMINATIONS SPECIAL EXPERT TUITION

BY

JOHN GIBSON, M.A.

(First Class, Camb., Educational Silver Medallist at Four International Exhibitions; Author of "Modern Education," &c.) and a

Large Staff of Experienced Tutors.

### CORRESPONDENCE, CLASS AND PRIVATE TUITION.

Resident Pupils received at Upper Norwood.

#### RECENT SUCCESSSES.

India Civil Service.—August, 1908: E. C. Snow (First Trial).

India Police.—June, 1907: A. S. Holland, 18th; F. Trotter, 23rd; J. C. Curry, 25th; O. N. James, 26th; P. H. Butterfield, 40th; H. S. Henson (First Trial). June, 1908-9: EIGHT passed, including THIRD Place, All but one at FIRST TRIAL.

Consular Service.—June, 1907: N. King took FIRST Place at FIRST TRIAL. July, 1908: Mr. F. G. Rule was FIRST (First Trial). DIRECT from Chancery L. July, 1909: E. Hamblock, FIRST; G. A. Fisher, SECOND; G. D. Maclean, THIRD; i.e., THREE of the FOUR Posts awarded.

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